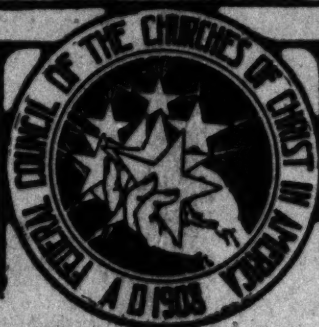


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BI-MONTHLY ISSUE FOR DEC. 1921 - JAN. 1922

FEDERAL COUNCIL BULLETIN

Vol. 5 No. 1



Dec. 1921 - Jan. 1922

We Believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

We Believe that all nations should associate themselves permanently for world peace and good-will.

We Believe in a sweeping reduction of armaments by all nations.

We Believe in a warless world, and dedicate ourselves to its achievement.

*—From the International Ideals
of the Churches of Christ*

(See Page 19)

**A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES**

FEB - 3 1922



THE SIN OF NOT HELPING

IN an area bigger than our entire Atlantic seaboard—no food! In the region of the Volga today hunger on a vaster scale than known within the memory of man!

Rubbish carts going around to collect the dead bodies of children every day. Peasants trying to subsist on a bread composed of withered grass or powdered bark. Incredible, but true.

And twelve dollars will save a life till harvest time. How many **lives of Russian children** are we to spend in needless luxuries? Surely we need a deeper conscience on the sin of selfish luxury when others are dying for lack of what we recklessly waste.

For our own sake we dare not be so callous as to ignore their cry. It would mean a famine of the soul worse than the famine of the body that the Russians face. Dives, we need to remember, was worse off than Lazarus.

"And then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred and ye gave me meat."

The standard of judgment is the way we have treated another. What if we should have to hear: "Inasmuch as ye did it not to the least of these my brethren, ye did it not to me."

Dare we say before that Judgment-seat that the Russians are only getting what they deserve? Are we to punish children for the mistakes of their father? Are the peasants to blame for the drought?

In the fine words of President Harding, "We must put aside considerations of international politics and fundamental differences in government. The big thing is the call of the suffering and the dying." To that call the Christian people of America, above all others, ought to make reply.

OUR GROUND FOR HOPE

The changing years only reveal more clearly our enduring need for the unchanging Christ.

In our own personal lives, first of all, we discover our need for Him. Haunted still by subtle temptations, we find release only by opening the flood gates of our hearts to the incoming of the Spirit of God through Jesus Christ our Lord.

And not in our own individual lives only, but in all the social life of which each one is a part. In the industrial realm, now the scene of suspicion, selfishness and strife, to whom shall we turn? Following the iron law of the Manchester economists, with every man for himself and every group taking all that it is strong enough to get, there is no hope. Only increased chaos and unrest. Nothing but the Golden Rule of the Carpenter of Nazareth will ever make our economic life peaceful or truly prosperous.

In the relations of races to each other in our own country, how shall we be saved from our narrow views, our ignorant prejudices, our false sense of superiority? How shall racial justice and goodwill be established? Only by the spread of the spirit of the Son of Man, in whom we see neither Jew nor Greek, bond nor freed, black nor white, but only our common humanity.

And in our international life, what is at last our ground of hope? When all is said and done, conferences and treaties, leagues and associations—desperately as we need them all—are only lifeless machinery unless infused with the Christlike spirit of mutual trust, and the Christlike faith that the way of love can really be substituted for the law of the jungle.

"Thou shalt call His name Jesus because He shall save the people from their sins." The ancient word still holds all its age-long meaning and takes on even larger significance with our expanding vision of the corporate sins of society in which each one of us has a part. There is no other name under heaven given among men whereby we can be saved. S. M. C.

FEDERAL COUNCIL BULLETIN

A Journal of Religious Co-operation and Inter-Church Activities

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DECEMBER, 1921 - JANUARY, 1922

Protestants Consider World Problems

Annual Meeting of Federal Council in Chicago

WITH ringing messages from President Harding and Rt. Hon. Arthur James Balfour the annual meeting of the Federal Council of the Churches of Christ in America was opened in Chicago on December 14. Their words were notable expressions of the conviction of the fundamental necessity of religious foundations for international life.

"Let me express my deep interest," President Harding telegraphed, "in the work of the Federal Council of the Churches and the hope that its future accomplishments may meet the expectations of a people newly made conscious of the higher achievements through reverence for God."

"It would be vain," the message from Mr. Balfour read, "for statesmen to diminish armaments and contrive treaties of conciliation in a world determined to fight. Even the unforgettable horrors of war will not prevent nations rushing to mutual destruction. More is required and that 'more' the Churches must help to provide. It is not that I desire to see the Churches take any corporate share in current political controversy. The Churches have a higher mission, for it is their supreme duty to raise the ideals of the community and to create the atmosphere in which these ideals can flourish."

Another noteworthy message, coming from one of the world's great financiers, but declaring that the tremendous economic problems of the world can only be solved on the basis of Christian faith, was from Frank A. Vanderlip, recently returned from a study of the economic and financial situation in Europe. He said in part:

"Europe is not really suffering from the hurt of the war alone. All that could have been healed. She is not suffering alone from economic causes, although the almost complete dislocation of the machinery of economic life has done more to make Europe suffer than even the other direct suffering of the war. There is no economic formula, however, that will set Europe right.

"I believe there is nothing that will do that, but a profound revival of a better spirit. Europe's most poignant suffering is directly traceable to a lack of brotherhood, to selfishness, suspicion, efforts to gain special advantage, carelessness of the welfare of others, failure to see the unity of Europe, and to recognize that no nation can be prosperous and well ordered unless it subordinates to some degree its own nationalism, and recognizes that its best welfare can only be obtained through the welfare of its neighbors. Anything that can be done by the churches to create a better spirit in Europe, to bring about a greater brother-

hood among people and among governments will accomplish results that will never be worked out by statesmen or economists alone.

"There is a solidarity in the life of modern civilization which makes a spirit of brotherhood an exceedingly practical matter. Some people speak of altruistic projects as being unpractical, merely because they are altruistic. Can there be conceived of anything more unpractical, even from the most material point of view, than the course which civilization has been pursuing for the last seven years? I believe altruism is one of the most practical things in the world. The recognition of the unity of economic interest is essential to the welfare of modern society. That recognition cannot come in an atmosphere of racial and political antagonisms, suspicion and selfishness."

The Council had chosen as the general theme of the meeting as a whole, "The Church and World Brotherhood." In three great realms of our modern social life the question of the present-day meaning of the Gospel was especially raised,—the realms of economic, racial and international relations.

EVANGELISM THE FOUNDATION

The recurring discussions of the significance of the Gospel for modern social life never meant, however, for a moment any lack of emphasis on the central importance of personal salvation. The first morning session of the conference sounded the keynote, "Personal Discipleship to Christ as the Basis of Brotherhood." No one even suggested that there ever had been, or ever could be, any substitute for regenerated life in the individual. No hint was given that the City of God could ever be built upon the earth except by redeemed and consecrated lives. To win men to Christ as Divine Lord and Master and to train them in this discipleship was seen, first and last, as the one business of the Church. Only it was always insisted that Christian discipleship must cover not parts of life, but all of it,—even the confused realm of industrial, racial and international relationships.

THE CHURCH AND INTER-RACIAL BROTHERHOOD

The presentation of the subject of inter-racial brotherhood was in itself a concrete embodiment of the Christian ideal. On the same

platform were heard four leaders from the very heart of the South, two white and two black, seeing the question of race relations from such a Christian and common point of view that if one had closed his eyes he could not have told whether it was black man or white that was speaking. "We never knew," said Rev. W. W. Alexander, and John J. Eagan, of Atlanta, "how much racial prejudice and friction were due to lack of understanding of the Negro people, until we began to work with Bishop Robert E. Jones and a few other Negro leaders in the South. Nor did we ever realize before how much the Negro race has to contribute to the richness of our national life." "We never knew," replied Bishop Robert E. Jones, of New Orleans, the first Negro to become a bishop in full standing in the Methodist Episcopal Church, and Bishop George C. Clement, of Louisville, of the African M. E. Zion Church, "that there were in the whole world any white men so fair, so just, so courteous, so devoted to true democracy, as we found Dr. Alexander and Mr. Eagan to be when once we began to work with them." And Mrs. Luke Johnson, of Griffin, Ga., a member of one of the old aristocratic families of the South, voiced with such deep feeling the Christian demand for justice for Negro women that one might easily have supposed the speaker to be herself a member of the race for which she was making her appeal.

All the speakers, black and white, agreed that the Christian Church, the possessor of the Gospel of human brotherhood, has the supreme opportunity and responsibility for creating better race relations and racial justice. Said Dr. Alexander: "The Churches must unitedly undertake to combat race prejudice in America. They must see to it that race distinctions do not become race discriminations. A man must be judged by his character and his usefulness, not by race. The Churches, working through the Federal Council, can so give to the nation the real facts regarding the racial situation that misunderstanding and prejudice will largely disappear. Many intelligent people throughout the nation believe that lynching is for one crime only, and so condone this great national sin. But figures for the last ten years will show that less than one-third of the lynchings were for this crime. And in all the work which the Churches are called upon to do for racial justice and goodwill, this democratic principle must prevail,—that we are not to do things *for* the Negro but *with* him."

"No man can make me hate him," declared

Bishop Robert E. Jones, in a dramatic moment, explaining that the injustice done to the Negro is in many quarters creating a dangerous spirit of radicalism and ill-will. "Nor will I lose heart, now that I have discovered that there are white men who are working as hard as I to secure justice for the Negro and that the Church is beginning to awake to its responsibility." A practical program of concrete activities for the Churches, through the Federal Council's new Commission on Race Relations, was proposed by Bishop George C. Clement, who urged that all the Churches, colored and white, unite in promoting conferences for better understanding, in helping to form local interracial committees to work for racial justice and good-will, and in a campaign of education concerning the Christian solution of our racial problems.

the Golden Rule to the industry of which he is the head.

"I do not say merely that the application of the Golden Rule in our factory has solved all the labor troubles. It has done more. It has driven out hatred, strife and selfishness; it has ushered in goodwill, cooperation and happiness. 1919, the initial year of our experiment, was a year of strikes. We had none. 1920 was a year of non-production. The A. Nash Co. increased production over 1,000 per cent. From the day we decided on the policy of the Golden Rule, both our production and volume of business began to increase. We made several increases of wages during 1919, but when we took inventory at the end of the year we found our profits so large that we had to make another increase and propose a profit-sharing system. Then an unparalleled thing



A GROUP OF MEMBERS OF THE EXECUTIVE COMMITTEE AT CHICAGO

BROTHERHOOD IN INDUSTRY

A labor union official and a large employer of labor, flanked on either side by ministers of the Gospel, presented a symbol of brotherhood in industry at another session. Arthur Nash, President of the A. Nash Co., clothing manufacturers in Cincinnati, and J. W. Kline, president of the International Union of Blacksmiths, approaching the subject from the opposing points of view of capital and labor, came to the common conclusion that there is no other name under Heaven, except that of Christ, by which we may be saved from industrial strife. As thrilling as the stories of the saints was Mr. Nash's narrative of his experience in applying

happened. Instead of our proposal that each worker's share be in proportion to his wages, the higher paid workers drew up a petition urging that the lower paid workers receive the same surplus as they, on the ground, they said, that this would be in better accord with the Golden Rule policy of the Company."

Because industry today is suffering from the lack of the Christian spirit and the failure to build solidly on the Christian principles of brotherhood, Mr. Nash declared that the Churches, more than any other institution, could help to solve our industrial ills. He urged them not to be discouraged by the criticism that "industrial questions are not the business of the Church," holding that unless they

become a part of its business we shall not have real prosperity or peace. To which the labor union president, who, it should be noted, is an active layman in the Methodist Episcopal Church, added: "The very life of industry lies in the practice of cooperation which Christianity requires."

"When I look back twenty years," remarked Dean Shailer Mathews, the chairman of this meeting, "to the beginning of the recognition of the social side of the Gospel and then hear tonight the great report made by the Commission on the Church and Social Service, the progress that has been made seems almost miraculous."

BROTHERHOOD AMONG THE NATIONS

A distinguished member of the Japanese Parliament and the secretary of the Chinese delegation to the Conference on Limitation of Armament, both Christians, seated side by side with the president of an American federation of churches between them, incarnated the Christian ideal of international unity. Hon. D. Tagawa, once imprisoned in Japan for opposing militaristic policies of the government, interpreted the meaning of the rising liberal movement in that land. This movement, as the distinguished speaker showed, is advocating radical reduction of armament, the breakdown of all militaristic policies, the development of democracy, both political and industrial, home rule for Korea, the complete restoration of Shantung to China and absolute withdrawal from Siberia. "This liberal movement," said Mr. Tagawa, "is a product of Christianity and depends on Christian faith for its vitality. If this movement is to grow strong, the Christian movement, now weak, must become strong. Our people must more generally come under the transforming influence of the teachings of Jesus as to God and man, giving respect for man as man, and recognizing his inherent worth and rights. If we are to have a really free Japan, we must have a Christian Japan."

Dr. Tien Lu Li, secretary of the Chinese delegation now at Washington, declared that he had been profoundly impressed by the part the Churches had played in creating the public opinion that had led to the calling of the Conference and to making possible what it has achieved. The future in store for China and her faith in America were the chief notes of his address. "The work of John Hay, the return of the Boxer indemnity, America's policy of the open door, her invitation to China to partici-

pate in the Washington Conference, all these are evidences both of a powerful Christian spirit in America and of friendship for China. What China wants is nothing more and nothing less than what every self-respecting nation wants,—freedom to develop and to determine her own destiny."

The outstanding address of the evening was by Dr. G. Sherwood Eddy. With prophetic insight and a great tide of Christian passion he thrilled his audience with an appeal for the Churches to enter more fully into their prophetic office and to unite in a permanent crusade against war. Dr. Eddy said, in part:

"One fact divides humanity today—the great war. The Church must now reassert its supranational character. Two forces are contending in the Church today—the divisive and the uniting forces. The divisive forces during the last nineteen centuries have been an exclusive nationalism and religious sectarianism. The Church must overcome both.

"As I return from Europe it is with the conviction that modern war as a means of settling international disputes is a monstrous moral wrong, and for the following reasons:

"1. Because of the inevitable wholesale destruction of human life. Ten millions of the flower of the world's youth lie buried on the battlefields of Europe. Besides these, thirty millions of non-combatants have already been killed by those five camp followers of modern war—further wars, revolution, hunger, famine and disease.

"2. Because of the enormous material loss, the waste and destruction of wealth, and the burden of debt left upon the nations, which has increased ten-fold by the last war. Moreover war mortgages the future, by the ever increasing race for armament. Now that Germany is disarmed, Europe has increased its annual expenditure for war, compared with the pre-war standard, three times.

"3. Because war inevitably engenders hatred, cruelty, reprisals, atrocities and counter atrocities. The propaganda of modern warfare victimizes the people on both sides, and leads to a loss of truth and demoralization of victor and vanquished alike. We must be told an unbroken stream of enemy atrocities; every unfavorable fact about ourselves and our allies must be silenced.

"4. Because modern warfare, as illustrated in the last war, is inhuman and unchristian."

A NOTABLE DECLARATION OF INTERNATIONAL IDEALS

"A historic document" was a frequent characterization of the official declaration of the Council on the relation of the Church to the present international situation, entitled "Looking Toward a Warless World," and printed in full on another page. After recording "solemn and reverent thanksgiving to God for the Conference on Limitation of Armament" as an "answer to the fervent prayers of millions of Christians," the statement went on to insist that reduction of navies is not enough, that "war itself must be outlawed," and that "the United States must associate itself promptly with the other nations of the world" in establishing a peace-system.

OTHER SESSIONS OF THE COUNCIL

The other sessions were given to a consideration of policy and program for co-operative work of the Churches through the Federal Council. A heartening discussion on united pastoral evangelism was opened by Dr. Howard Agnew Johnston, president of the Chicago Church Federation, who outlined the program for that city; on a more adequate and unified program of Christian education by Miss Ethel Cutler, of the National Board of the Y. W. C. A. Advances in cooperative service through local federations were proposed by Dr. William Chalmers Covert and by nearly a dozen of the secretaries who are doing such splendid work in local federations. A summons to a united approach to European Protestantism was presented by Dr. W. W. Pinson, of the Board of Missions of the Methodist Episcopal Church, South. The fundamental necessity for collective study of the great problems

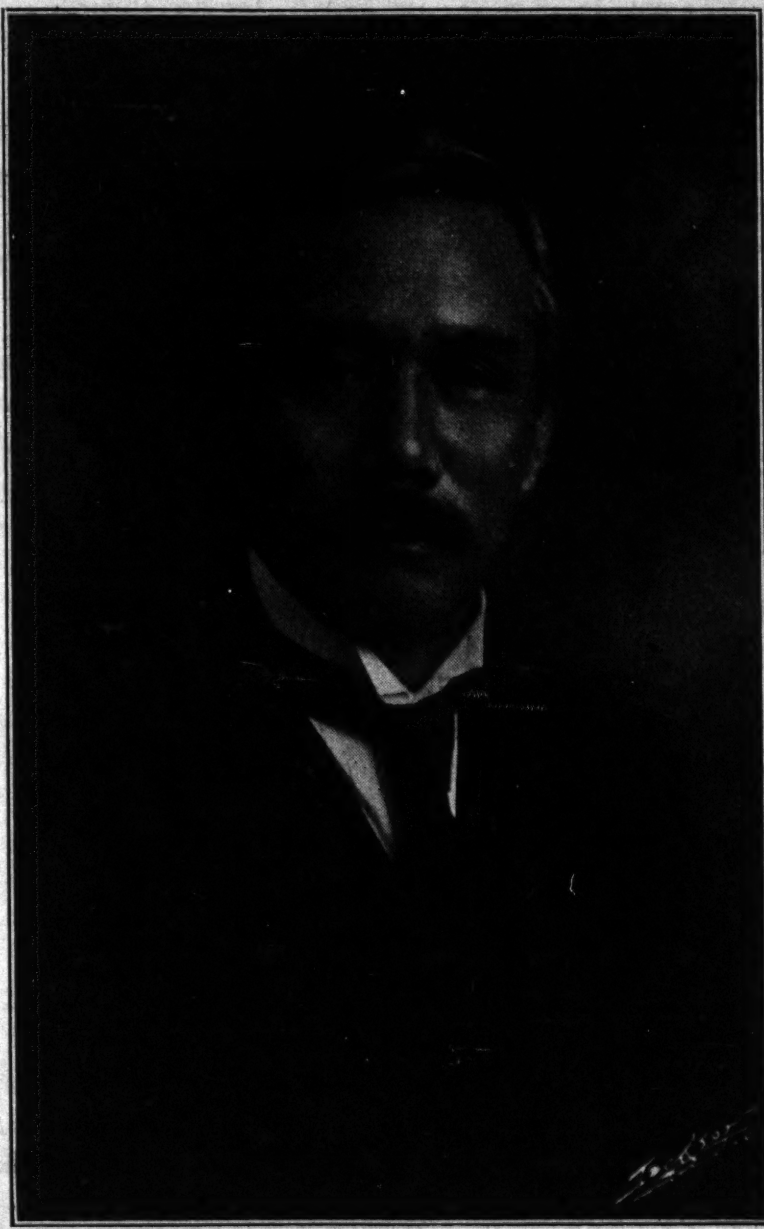
and tasks now confronting the Church was urged by Professor William Adams Brown in a memorable address on "The Need for a Common Mind in the Church," to be published by the Committee on the War and the Religious Outlook.

From the suffering millions of Russia came a moving appeal to the generosity of the Church, voiced by Miss Anna J. Haines, head worker for the American Friends Service Committee. The continuing claims of Near East Relief were presented by Rev. John R. Voris.

The new Chairman of the Executive Committee, Dr. F. W. Burnham, President of the United Christian Missionary Society, presided with unfailing courtesy and efficiency. Bishop John M. Moore, of the Methodist Episcopal Church, South, and Professor John R. Hawkins, of the African M. E. Church, were chosen first and second vice-chairmen respectively. Most important of the business items was the reception of the United Lutheran Church, with a membership of three-quarters of a million, into consultative relations with the Council.

To the Chicago Church Federation is

due a mead of no ordinary praise for the unsurpassed excellence of all local arrangements. The chapel of the First Congregational Church afforded a setting unusually conducive both to unhurried deliberation and to the transaction of business with despatch. The devotional services led by Dr. Rufus W. Miller, of the Reformed Church in the U. S., Dr. Daniel A. Poling, and Dr. L. C. Barnes, of the American Baptist Home Mission Society, lifted the meetings above the clouds of mechanical detail and suffused them with a spirit of quiet calm and courageous faith.



HON. D. TAGAWA,
Spokesman for Japanese Liberal Movement

Churches Aid the Children of Russia

THERE is desperately urgent need for the people of America to give, speedily and generously, to save the children of Russia, notwithstanding the grant by Congress of \$20,000,000," says a statement just made by the Committee on Mercy and Relief of the Federal Council of the Churches. "The most recent cables from Colonel Haskell, in charge of the American Relief Administration in Russia, declare that at least \$50,000,000 is imperative. Only about one-half of the needed funds are now assured. Of what avail would it be to save the children for the first half of the winter and then to let them die in the second half?"

The appeal to the Churches of the country by the Federal Council is being made in response to a request from Herbert Hoover, as Chairman of the American Relief Administration. The Christmas season, with its note of sacrificial giving, was made the occasion for beginning the campaign in the Churches in behalf of the Russian children. The month of January, however, is to be the time of special emphasis, as the peak of famine conditions is now being reached.

"Conditions are growing worse by leaps and bounds," according to a despatch from Colonel Haskell on December 17. "I am thoroughly convinced that half of the population of the Tartar Republic will starve before the end of winter. Unless the outside world awakens to conditions, I doubt if we shall save more than half the children we are feeding today. Conditions took a turn for worse at the beginning of November and will reach a crisis in January." The number of men, women and children actually face to face with starvation is estimated at fifteen millions. The first effort is being directed to saving the children.

Early in December the Federal Council's Committee on Mercy and Relief issued a "Christmas and New Year Message in Behalf of the Children in Russia." It was addressed "to the churches of Christ, to the Sunday Schools and to the Christian Homes of America," and was a moving appeal to introduce a sacrificial note into the observance of Christmas. The appeal, signed by Dr. John H. Finley as chairman of a committee made up of over sixty-five distinguished churchmen of various denominations, read in part:

"This Christmas season finds our homes in the enjoyment of our usual happiness and comfort. How impressive and profound is the contrast with the distress and grief of homes in other lands and particularly in Russia!

"The Christmas sun this year shines chiefly upon our half of the world. Shall we not deep-

en the joy of our homes, and make it radiant with the spiritual light of unselfishness by remembering the millions of starving children in Russia?

THE JANUARY APPEAL

Inasmuch as many churches are accustomed to make contributions for the Near East Relief or other causes, at Christmas time, the suggestion was offered that January be the time for special appeal for Russia. Many churches and Sunday Schools have already responded, but only a beginning has been made in securing anything like an adequate fund. About \$40,000 had been received by the Treasurer, Hon. Carl E. Milliken, when this issue of the BULLETIN went to press. Personal checks and contributions from churches should be sent to him at 105 East 22nd Street, New York. The funds will be distributed through the American Relief Administration and the American Friends Service Committee.

THE HORROR OF THE FAMINE

"The worst famine in history," Mr. Hoover calls it. The horror of the situation in the region of the Volga is described in report after report from Colonel Haskell, who declares after thorough investigation that after discounting all exaggeration, fifteen millions are seriously affected, and that while some of them can obtain some food, almost none of them can secure enough to sustain life till the next harvest, and that the Soviet Government is wholly incapable of coping with the tremendous problem. The area affected is twice as large as the states of New England, New York, New Jersey and Pennsylvania combined, and has about the same population as these states—30,000,000.

That the Russian government is bending every energy to help save its own people is indicated by its recent action in appropriating \$10,000,000, its last reserve of gold if reports be true, to the American Relief Administration

for the purchase of seed-grain. Cables from Col. Haskell also testify to the good faith of the Russian government in cooperating with the Relief Administration. "I can state from direct knowledge," he says, "that all relief supplies not only can, but actually do reach the children for whom they are intended. We are meeting with no opposition from Russian government. On the contrary, they are assisting us to best of their ability."

More moving still than these official despatches, because throbbing with the appeal of the personal touch, is the story which Miss Anna J. Haines, head worker in Russia for the American Friends Service Committee (Quaker) brought to the Churches at the annual meeting of the Federal Council from that land of the shadow of death: Recounting incident after incident of starvation and death in a single village, as typical of the whole Volga region, she paints a picture that haunts the imagination:

"I could hear the children crying two blocks away as I approached one of the homes for abandoned children in Samara. A steady wail that kept up like a moan grew louder as we got nearer. The nurses could do nothing except to go around every morning and separate the babies that were going to die that day; and they went around at different times later and felt them to see if they were cold. In the evening those who had died during the day were gathered together and placed in heaps outside the building. A

garbage-cart stopped each night and the baby bodies were loaded in. The garbage-carts stopped in the same way before all of the children's institutions.

"Children's homes, which are emptied of dead babies only to be refilled by the constant flow of abandoned children from the country; men and women and young children falling dead on the street from hunger; farm machinery, which in Russia is more precious than human life at the present time, lying scrapped by the roadside and rusting to pieces, tell the story of the extent and horror of the famine which is destroying the lives of 15,000,000 people in the greatest grain belt of Russia."

Miss Haines concludes with the unforgettable words of the peasant who said:

"I come to you from a far country, where the bread and buckwheat have failed. Only the noisy vultures are busy in the fields where all day the wind whips up the brown dust. Hunger is here. People moan. Their empty bellies swell. The breasts to which the babies turn are dry. You can hear the groans of the people amid the breaking waves of the Volga. You can hear the shower of their tears. You can hear what they cry out, 'Bring help and soon!'"



FOOD TRAIN DISTRIBUTING SUPPLIES IN RUSSIA

(Courtesy of American Friends Service Committee)



REFUGEES
LEAVING
HOMES



Christianity and the International Conference

WHEN the official Advisory Committee of the American Delegation to the Conference on Limitation of Armament made public an analysis of the petitions and resolutions received by the American delegates from the American public up to December 15th, the remarkable fact was disclosed that out of the twelve million persons from whom expressions of opinion have been received more than ten million had besought divine guidance for the delegates in their difficult task. Nothing could illustrate in a more striking way how great an influence the churches of America have had in creating the public opinion which had made possible the achievements of the conference.

"In my judgment the Church influence of this country," wrote the editor of one of our great national dailies in a personal letter to the pastor of the First Presbyterian Church in New York on November 12th, "is responsible for the great program announced by our Government today. It is the greatest step toward permanent peace ever taken by any nation."

"They found down here," he continues, "that they could do nothing less than they have now suggested and keep the confidence of the people back of the Administration. They learned from the letters that poured in upon them and from the sermons preached all over the land that they could not do a little and satisfy the country."

In giving expression to the Christian sentiment of the country it has been the privilege of the Federal Council of the Churches to have a large part. So profound has been the impression created as to the interest of the churches that one of our leading national dailies (the Baltimore Sun) said not long ago:

"A powerful organization at work is the Federal Council of Churches. Weeks ago it sent out a call to thousands of churches to arrange meetings at which the facts as to the cost of armaments could be laid before the people and the need for new methods in world politics. Since that time it has been carrying on a follow-up campaign that is said to have reached hundreds of thousands in all parts of the country, and this campaign will be continued until the principal problems of the Conference have been decided."

More remarkable is the statement of Right Honorable Lord Riddell, the liaison press officer of the British delegation, who in addressing a group of newspaper men in Washington spoke as follows:

"Since coming to America I have been particularly impressed and deeply interested in

the work of the churches in behalf of peace. Their campaign of educational publicity through the Federal Council of the Churches of Christ in America has been one of the most effective pieces of work in behalf of peace that I have seen. Through the newspapers it has had wide influence and has meant much to the Conference on Limitation of Armament.

"In their nation-wide publicity and educational work they have placed the responsibility for the success of the Conference on Limitation of Armament on the individual. It has made each man and woman feel that he or she must act, must work for peace.

"This is the kind of publicity that counts and will get results. The Churches should continue this work and other interested organizations should adopt this plan of placing the responsibility on the individual. When the individual men and women want peace we shall have it, and not before. The Churches of America have shown the way."

CONTINUING THE CAMPAIGN FOR A WARLESS WORLD

The Federal Council's Commission on International Justice and Goodwill does not for a moment regard its work as being more than fairly begun. Its attention is now being turned to the task of making the Churches effective centers of education on the necessity for a permanent organized international cooperation and the participation of the United States in international responsibilities.

With a view to crystalizing the sentiment of the churches on their relation to international questions, a notable document, entitled "The International Ideals of the Churches of Christ," has been officially adopted by the Executive Committee of the Council, after revision based on suggestions from hundreds of persons, as printed upon another page of this issue of the

BULLETIN. It is confidently hoped that this compact and forceful statement may serve as a rallying ground for the work of the Churches along international lines to as large an extent as the so-called "Christian Ideals of the Churches" (or "Social Creed") has furnished a platform for their work along social lines.

NEW LITERATURE

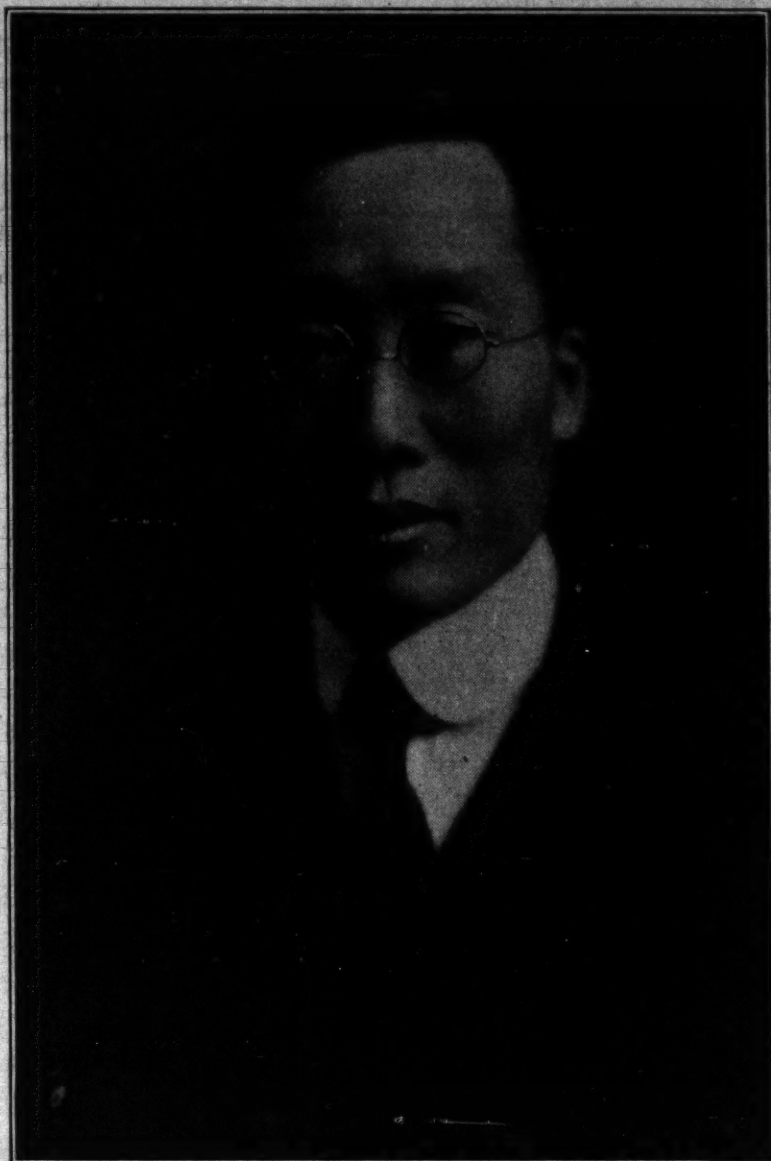
Immediately after the forward-looking proposals of Secretary Hughes for a sweeping reduction in capital ships was made on November 12th, a new and thoroughly revised edition of "The Church and a Warless World" was made, bearing the new title "Working Toward a Warless World," the purpose of which was to mobilize public opinion in support of the proposals. The significance of the proposals was analyzed and a second call sounded to the churches to continue with unabated vigor their work of supporting the purposes of the conference.

A twenty-page bulletin on "Problems of the Pacific and Far East" has also been prepared by the Commission on International Justice and Goodwill, giving in compact form a clear insight into the complicated problems involved in a solution of Far Eastern questions. The bulletin deals successively with "China's Problems," "Europe's Far Eastern Interests," "Japan's Problems," "America's Pacific and Far Eastern Problems," together with constructive suggestions as to the way out.

"The success or failure of the Christian movement in the Far East is inextricably bound up with the results of the International Conference on Limitation of Armament," is the keynote of this new pamphlet.

Recalling that the churches are maintaining in Japan a thousand Christian missionaries and thirty-six hundred in China, the document insists that it is not too much to say that Christian interests in the Washington Conference far exceed in intrinsic and permanent importance those of all bankers, manufacturers and traders combined.

The value of this pamphlet is indicated by the comment of James G. McDonald, the Chairman of the Foreign Policy Association, who says: "I know of nothing so useful for wide circulation dealing with these problems. Dr. Gulick has maintained throughout a rigorous, dispassionate and fair attitude. Sympathizers with neither China nor Japan can find in his compact twenty pages any justifiable occasion



DR. TIEN LÜ LI,
Speaker at Annual Meeting of Federal Council

for complaint of partisanship. The Commission on International Justice and Goodwill has performed a public service in making so conveniently available the heart of the most difficult of all our international problems."

A five-lesson study course for mission and Bible classes or young people's groups, based on "The Problems of the Pacific and Far East," has been prepared and is now in press.

CONFERENCES WITH FOREIGN DELEGATIONS

With a view to influencing the thinking, not only of the American delegation to the Conference, but also the delegations from other lands, a series of conferences and receptions with representatives of these delegations was arranged. Some of these gatherings have been of the simplest and most informal character—others, larger public meetings. In all cases they have promoted mutual understanding and served to interpret the point of view of the churches.

The earliest of these conferences was with Premier Briand on November 12th at the Hotel

Willard, Washington. Among those present, in addition to the official representatives of the Federal Council and of the churches of Washington, were Dr. Hamilton Holt, Professor Jeremiah W. Jenks, and Honorable William Jennings Bryan. In response to the greetings of the representatives of the churches, Premier Briand said in part:

"A common ideal brought us all together on the battlefield where the cause not only of the liberty of France, but of the whole world was being defended. United we won the war. This was the first task. In the interest of the whole world as well as in the interest of our respective countries, it is necessary for us to remain united to assure peace. Your noble President well understands this and translated his thought in the beautifully inspired words which he addressed to us this morning. As you answered 'PRESENT' in the hour of danger, so we, with far less merit, answered 'PRESENT' when your government calls on us to work for and to help with peace."

RECEPTION TO MARSHAL FOCH

An informal reception to Marshal Ferdinand Foch was arranged by the Federal Council in New York at the home of Colonel deLancey Kountze, on November 19th. Although not connected with the official French delegation, Marshal Foch made a deep impression upon the country. At this conference William Sloane Coffin, as Chairman of the Commission on Relations with France and Belgium, Dr. John H. Finley, as Chairman of the Commission on International Justice and Goodwill, and Dr. Charles S. Macfarland, spoke briefly. Marshal Foch in reply expressed his most cordial appreciation of the interest which the churches of America had taken in the French people. A striking incident in connection with the reception was the presentation of the Bible from the Protestant Church at Rheims to the Federal Council as a token of the appreciation of the French Protestant Churches. The Bible was rescued from the church after it had been destroyed in the war.

MEETING WITH DUTCH DELEGATION

On November 22nd, the entire Dutch delegation received representatives of the Council. This gathering had particular significance because of the fact that the head of the Dutch delegation, Dr. Jonkheer van Karnebeek, is

the President of the Assembly of the League of Nations. Dr. van Karnebeek referred to the ties which bind Holland and America because of their common interest in the Pilgrim Fathers. As to the League of Nations, he expressed the opinion that its significance is to be found not so much in the actual rules laid down in the covenant as in the fact that it clearly embodies the necessity for international cooperation for the benefit of mankind. He expressed his deep conviction also that the League is already having a beneficial influence on international affairs, and that the ideal of cooperation between the nations which it exists to promote is being furthered by the Washington conference.

Informal receptions to representatives of the Council were also held by Right Honorable Arthur Balfour of the British delegation, and General Armando Diaz of the Italian delegation. The interest of Mr. Balfour in the work of the Churches is expressed in his message at the annual meeting of the Federal Council in Chicago.

CONFERENCES WITH ORIENTAL DELEGATIONS

On December 11th a notable reception to the Japanese delegation was held in the Church of the Covenant in Washington, under the auspices of the Federal Council, through the courtesy of the pastor, Dr. Charles Wood. Dr. John H. Finley, Rev. James H. Franklin and several others represented the national office of the Council. Another gathering with distinguished representatives of the Japanese Empire was held in New York on November 10th, when Viscount Shibusawa and his party were the guests of the Federal Council and the National Committee on Japanese Relations at a dinner at the Yale Club attended by representatives of the churches.

Representatives of the Japanese Churches have also been received, particularly Dr. H. Kozaki, representing the Federation of Churches in Japan, and Dr. K. Tsunashima, pastor of one of the leading congregations in Tokyo, who were friendly visitors at the annual meeting of the Federal Council in Chicago.

On December 18th a reception was held for the Chinese delegation also at the Church of the Covenant in Washington. The striking address by Dr. C. H. Wang, a member of the Chinese delegation, on this occasion is printed elsewhere in the BULLETIN, as is also the address of Prince I. Tokugawa, delivered at the reception to the Japanese delegation.

How Churches are Co-operating in Community Programs

THE work of the local federations and councils of churches is of such far-reaching consequence not only for the local communities themselves, but for the whole co-operative movement in the nation and the world that the BULLETIN will hereafter include in each issue a section of fresh and important news concerning their activities. It is believed that these brief accounts of successful experiments in cooperation will be stimulating to pastors and laymen everywhere.

CLEVELAND, OHIO

"Basic Facts of the Christian Religion," is the challenging theme of what is announced as the first annual conference of the Federated Churches of Cleveland on this subject. January 23-27 are the designated dates, and Rev. Hugh Black, the distinguished Scottish preacher and author, is the speaker. This study of the fundamental truths of the Christian faith is planned as a background for the united campaign of personal evangelism, which for the ten years of the leadership of Rev. E. R. Wright has been held in Cleveland during the first three months of the new year. Following the conference on evangelism, held in the Fall, the city is divided into districts which are assigned to the churches for house to house visitation to secure the names of the unchurched, each church being urged to appoint a visitation committee to assist the pastor.

CHICAGO, ILL.

The Chicago Church Federation has launched a united evangelistic movement through the churches with an objective of 30,000 new members, or a ten per cent increase in each local church on confession of faith by Easter, 1922. The program takes in the church services, mid-week meetings, the Sunday School, prayer bands, personal workers' groups and young people's societies as definite units in the campaign.

One of the notable pieces of work carried on by united Protestantism in Chicago through the Federation has to do with the public institutions of the city, in connection with which the churches have to work together if they are to work at all. Between six and seven hundred juvenile delinquents that have appeared in the courts from Protestant homes have been re-

ferred to the churches for "follow up" upon being discharged by the courts. The reports of the Chaplains or religious workers provided at six of the public institutions by the Federation are an impressive commentary upon the value of this work.

NEWARK, NEW JERSEY

A great Sunday afternoon open air mass meeting was arranged by the Newark (N. J.), Federation of Churches on December 6, in cooperation with the Masonic fraternity. Roman Catholic and Jewish congregations also participated, as well as every fraternal order in the county. Effective service is being rendered to the unemployed through cooperation with the City Employment Bureau and the Bureau of Social and Family Service according to a definite agreement.

PORTLAND, OREGON

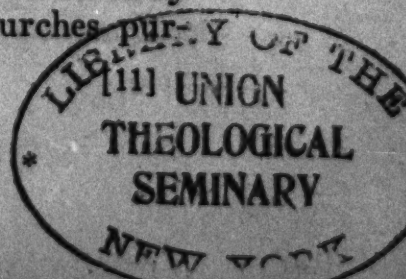
The Portland Council at its last annual meeting created a strong department of International Goodwill. This Department secured the calling of an official Portland Conference on arms limitation. A resolution drafted by the Council was passed by many civic organizations and by 102 religious bodies in the city. The churches of the Pacific coast have so great an opportunity to help create a Christian attitude toward the peoples of the Orient that plans are being made for an Oriental-Occidental Association in Portland for the purpose of mutual acquaintance and the development of interracial goodwill.

DULUTH, MINNESOTA

The Duluth Church Council Bulletin made its initial bow in December. It is to appear monthly as a chronicle of the activities of the churches, particularly those of an interdenominational character. The first issue reports that no fewer than fifty-six churches in Duluth held memorial services on the day of the opening of the Conference on Limitation of Armament, an illustration of a remarkably effective campaign of education carried on by the Duluth Inter-church Council.

PHILADELPHIA, PA.

A Law and Order Committee was recently organized in the Federation of Churches



posing to make its special field of activity that of public amusements, and also planning to watch post cards that are undesirable. The Committee's first step has been to secure the cooperation of the Mayor and the Director of Public Safety. Another new Committee recently organized, known as Committee on Cooperation with the Courts, is interesting itself in the delinquent girls, correlating the activities of six or eight agencies already working in that field.

HARRISBURG, PA.

The Federation, at the request of the Presbyterian Cleric of Harrisburg, is presenting to the churches of Harrisburg and vicinity an invitation to join with the Presbyterian denomination in a great evangelistic campaign to include a year's preparation and to be followed by two weeks' simultaneous meetings in every Protestant church, pastors in every case to be assisted by chosen helpers from their own denomination.

WICHITA, KANSAS

The Wichita Federation of Churches has been able to organize a number of lines of community activity which were hitherto unorganized or in a dormant state. It has reorganized the Wichita Sunday School Association effectively, and through this local work put the County Sunday School Association on a sounder basis. It has been able to secure a new spirit of cooperation among the Social Agencies of the city, and the Wichita Council of Social Agencies, now beginning its second year, has been the definite outcome of this cooperative spirit. The City and County Sunday School Associations and the Council of Social Agencies are all served by the Executive Secretary of the Federation.

SEATTLE, WASHINGTON

The Seattle Federation carried through successfully a campaign in behalf of a better divorce law in the State, as a result of which it is reported that applications for divorces have decreased 22 per cent. One feature of the new law requires a six-months' period between the hearing of a case and the final granting of a petition.

NEW YORK CITY

The reorganized New York Federation has assigned to each church one or more of the

Federal Census tracts as its special responsibility. Each of these tracts has an average population of 8,000. A significant cooperative plan of visiting the unchurched has been worked out by twelve churches in a group of twelve of these areas, a "cooperative visitation card" being used on which church preference can be indicated. These cards are distributed through the Federation to the various churches for which a preference is indicated. In case no preference is recorded the persons are assigned to the church which has responsibility for the area in which they reside. As a result of this plan the announcement of each church's services is reaching the homes of 100,000 people, at an expense of what it would cost each of them to reach 8,000.

STATE OF OHIO

The Ohio Federation of Churches will hold a Conference of Pastors in Columbus, Ohio, January 23rd-25th. Last year over 500 pastors attended. It is expected that a larger number will be present. One of the greatest needs in Christian Cooperation today is that the Churches of every State should do what is being done so splendidly in Ohio.

NEW COUNCILS

On December 5th, Secretary L. W. McCreary of the Baltimore Federation of Churches, addressed the representatives of the Churches of Atlantic City, N. J., explaining the work of a Council of Churches. A plan of organization was approved and has been referred back to the Churches for official action.

The Rev. Fletcher Homan, pastor of the Trinity M. E. Church of Kansas City, Mo., has been elected President of the recently organized Kansas City Council of Churches. Secretary Ralph C. McAfee of Portland, Oregon, has been called to be secretary, and has accepted.

The Ministers' Federation of Minneapolis invited Dr. Guild to address that body, Monday, December 5th. It was unanimously voted to appoint a Committee to undertake the organization of a Minneapolis Council of Churches. Dr. Guild has been invited to return to Minneapolis in February to spend a month in a campaign of education.

The leaders of the Denver Churches held a conference in that city on December 11th. They approved a plan of organization for a Denver Council of Churches, and appointed a strong committee to submit the plan to the churches for ratification.

Circling the Globe with Chains of Prayer

*"For so the whole round earth is every way
Bound by gold chains about the feet of God."*

These oft-quoted words take on new meaning when read in connection with the Universal Week of Prayer.

The first days of the year, January 1-7, according to the usual custom, are being observed as the annual week of prayer, using the topics suggested by the Federal Council's Commission on Evangelism. These topics are, with slight modifications, those prepared by the British Section of the World's Evangelical Alliance. Through this arrangement there is unity of theme throughout the English-speaking world, including the mission fields of the Orient.

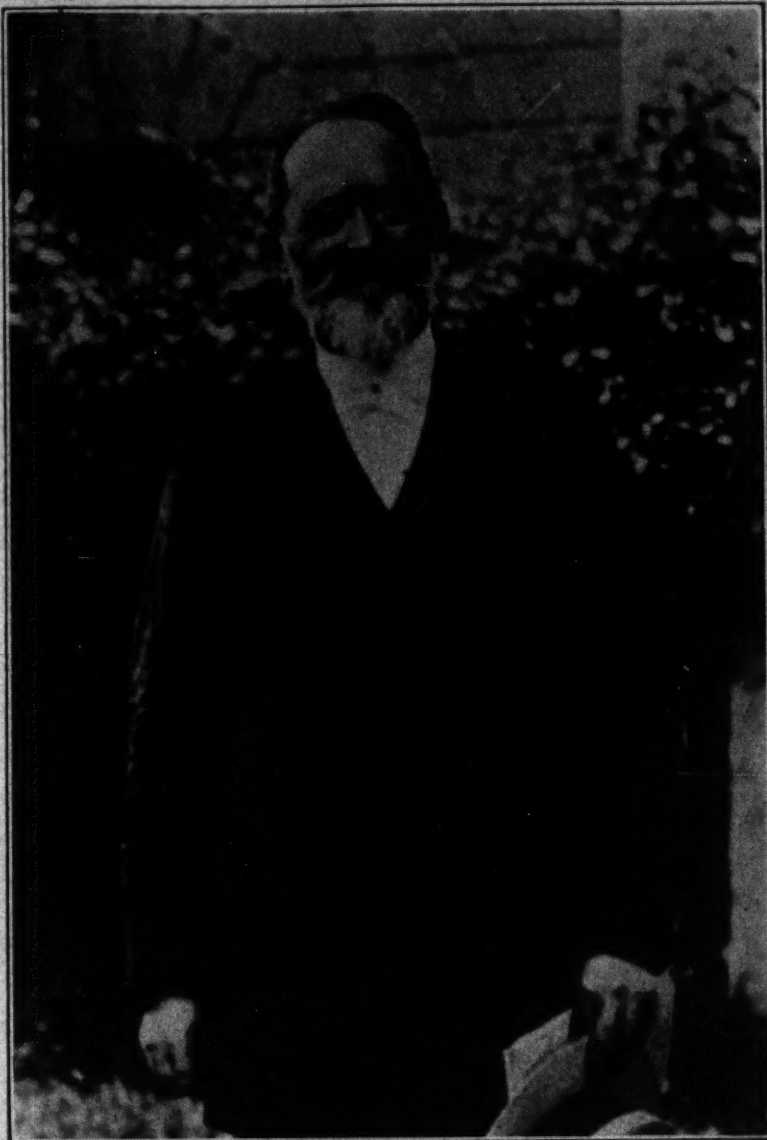
"A world situation of great complexity still must be faced," declares the call to prayer. "A new world is being born. At such a time we need to come very humbly to our

Lord with the petition that He will teach us how to pray. We cannot be content with words and forms; we need the right spirit and the gift of power. It has been sorrowfully said, not by an enemy, but by a friend, 'The Church has not

yet discovered, still less begun to realize, the limitless power of intercession.' Let us not be content till we have discovered the secret of prevailing prayer."

The topics, having been widely published in the religious press, are not repeated here. The successive subjects are "Thanksgiving and Confession," "The Church Universal," "Nations and their Leaders," "Foreign Missions," "Home Missions," and "Christian Education and the Christian Home."

The increasing use of these topics for united prayer is indicated by the action of one church in ordering eight thousand copies, to be placed in the hands of all its pastors.



PASTOR C. A. TRON,
Delegate from Waldensian Churches
(Courtesy of American Waldensian Aid Society)

Planning for United Pastoral Evangelism

A series of conferences on united pastoral evangelism, under the auspices of the Federal Council and local church federations, will begin on January 16th. The round of visits includes the following cities: Akron, Youngstown, Columbus, Cincinnati, Dayton, Brooklyn, New Haven, Portland (Maine), Harrisburg (Pennsylvania), and Washington, D. C. Among those who will speak at some or all of the meetings are the following: Dr. J. M. Bader, representing the Disciples of Christ; Dr. George B.

Dean (or his representative) of the Methodist Episcopal Church; Dr. Frederick L. Fagley, representing the Congregational Church; Dr. R. C. Helfenstein, representing the Christian Church; Dr. George G. Mahy, representing the Presbyterian Church; Dr. A. Pohlman, representing the Lutheran Church; Dr. J. E. Shannon, representing the Church of the United Brethren; Dr. H. F. Stilwell, representing the Baptist Church; Bishop S. P. Spreng, representing the Evangelical Association; Dr. Floyd

Tomkins, representing the Protestant Episcopal Church, and Dr. C. L. Goodell, secretary of the Federal Council's Commission on Evangelism.

A similar series of conferences under the leadership of Dr. Goodell and the secretaries of evangelism of the denominations was held last Fall in eight of the leading cities.

A successful series of meetings was held in December in New Britain, Conn., under the direction of Dr. Goodell, in which nearly all the Protestant Churches united. The entire church life of the city was quickened and a considerable number were received into the churches. A letter from the New Britain churches says of Dr. Goodell's services: "His messages were plain, keen, searching, and compelling in their earnestness and winsomeness. His whole work was characterized by a spirit of sanity and appeal

to the reason, as well as soul, together with exceptional warmth and spiritual passion."

The Pittsburgh Council of Churches was quoted in the daily press as having recently passed some rather drastic resolutions concerning "professional" evangelism, but the Council states that the report was much exaggerated. Emphasis was placed definitely upon the primary importance of *pastoral* and *personal* evangelism and with this there can be no dissent. There is no reason, however, why the best things in vocational evangelism should not be used to supplement the work of the local churches. There will always be opportunity for men of special evangelistic ability and training to help pastors in the prosecution of a work that is large enough to employ all the talents that the church may possess.

Memorable Services at Nation's Capital

THE National Capital blended a spirit of Christian faith and hope with its concern for the international situation in the observance of Thanksgiving Day. The overshadowing importance of the Conference on Limitation of Armament furnished an unusual background for a unique service held in the name of all the churches at the Calvary Baptist Church, the religious home of President Harding and Secretary Hughes. Through the courtesy of the pastor, Rev. W. F. Abernathy, the service was held under the auspices of the Washington Committee of the Federal Council, and given national significance. President Harding, Secretary Hughes, Postmaster General Hays and many members of the Conference on Limitation of Armament were in attendance.

Dr. Abernathy in his sermon declared that "the hearts of thousands are uplifted at this Thanksgiving because men who represent the nations of the world have gathered around a council table to take each other by the hand and talk in an unimpassioned way on the problems that bring war." "There would have been no war," he said, "to mar the pages of history if the world's affairs had been met in the same fashion."

Dr. John H. Finley, the Chairman of the Federal Council's Commission on International Justice and Goodwill, presented a message in behalf of the Churches as a whole. He said, in part:

"As a layman who has recently come back from a journey among the hopes and hates of the earth, I dare to say that it is only as the teachings which have come down through the centuries of the years of our Lord from that Little Land are followed in the dealings of nations with nations as of individuals with individuals that international justice and goodwill will come abidingly upon the earth.

"Not long before the last battle for the delivery of Palestine, I spent a night with that great Christian warrior statesman General Allenby at his headquarters on the Plain of Sharon. Before we separated for the night we read together a chapter in Isaiah, not the one so widely quoted today containing the verse about beating swords into ploughshares, but the 34th Chapter, which tells of the awful desolation come upon the earth, and then the 35th Chapter which pictures the restoration through the coming of water, the means and the sign of new life. So shall this conference be as a refreshing spring to the tired spirits and the broken bodies of the nations if the prophetic prayers of the churches are fulfilled."

THE UNKNOWN SOLDIER HONORED BY THE CHURCH

When "the Unknown Soldier" lay in solemn state in the rotunda of the National Capitol on November 10, while his fellow countrymen and the representatives of the great powers of the

world were paying him such honor as emperor and princes seldom know, the first tribute was paid by the Churches of America.

Through the courtesy of government officials, the Federal Council of the Churches, in behalf of thirty Protestant bodies, was assigned the first place in the program of the day in honor of the heroic dead. A brief service was held at the bier at 8 o'clock, attended by a delegation from the Washington Committee of the Council and the Churches of the City. The delegation left as its floral tribute an American flag of immortelles surmounted by a white cross of carnations.

The address was made by Rev. William Adams Brown, who rendered such notable service as Secretary of the General War-Time Commission. He said in part:

"In the spirit of unity and faith, grateful to God for past guidance and protection, we, representatives of the Protestant Christians of America, bring to this historic spot our tribute of affection and pride. Center and symbol of our national life, this place is consecrated anew by the valour and devotion of our beloved dead, whom this unknown soldier represents.

"But we dare not forget, least of all at this



BEFORE THE SERVICE IN HONOR OF UNKNOWN SOLDIER

The prayer by Bishop William F. McDowell, the Chairman of the Washington Committee, expressed in exalted language the spirit of the Church in this momentous hour:

"May our devotion be no less than his whom the nation today highly honors. May the Churches of Christ, which did not fail in time of war, not falter now in their effort for peace. In memory of this 'Unknown Soldier,' may we firmly resolve that the purpose of his death shall not fail in the earth; and in the tragedy of his death and the death of other millions like him, may we resolve that war among men shall be no more."

hour and in this place, that patriotism alone is not enough. Servants of the Prince of Peace, we are called to a wider citizenship, a fellowship in which all the peoples of mankind may share.

"In this faith we welcome those who have come to us from across the sea, to join with us in seeking a better way. To this larger service, this higher patriotism, we now rededicate ourselves, in the unconquerable hope that in spite of every obstacle we shall attain at last the goal for which these heroes gave their lives—a warless world. God forbid that we should fail them in this hour of our opportunity."

Removing the Causes of War

By CHIEF JUSTICE C. H. WANG

Chinese delegate to International Conference on Limitation of Armament, at a service under auspices of the Federal Council, December 18, 1921.

ON the one side of the Pacific Ocean, there is China, the historic home of peace, and on the other, the New World advocating the same doctrine of Peace on Earth and desiring to crown the Prince of Peace. Therefore, it seems opportune during this Conference for Disarmament, that China and America should meet today to promote a better understanding between the two peoples.

The great thought that has been moving mankind for the past few years is how to find a means of securing permanent peace throughout the world. Disarmament was the formula that was worked out at the Peace Conference at Paris; it is the formula that is being worked out at the present Conference. Disarmament is good so far as it goes, but something more is needed for a lasting world peace; for disarmament merely reduces the engines of war; it in no way removes the causes of war.

Peace, after all, is a moral conception, and the moral aspect of the question should not be lost sight of. We are all aware that nations have been accustomed to deal with one another in a manner in which no decent man dares to deal with his neighbors. Extortion on the part of an individual is illegal and immoral, but as between nations it is dignified by the Latin word ultimatum. If two men agree between themselves to do something illegal to a third person, it is conspiracy, pure and simple; but in international dealings this is known as a treaty or international understanding. Now, ultimatum and "international understanding" are, in the popular mind, rather mild and innocent expressions; but extortion and conspiracy immediately arouses the moral condemnation of all. Why? Because our standard of international morality has remained almost the same as it was among the primitive tribes.

It seems futile for us to wish for peace, if nations are not prepared to raise the standard of morality in international relations. If individuals commit acts not in accordance with the

laws of morality, the officers of law are required to take action against them, but on the contrary, hitherto immoral actions on the part of nations have not been similarly dealt with. The recourse to war is not an adequate punishment, as here the officer may get punished himself. As a matter of fact, today we do not only see the nations suffering from the wars in which they have been involved, but even neutral na-

tions enduring want and privation. So long, therefore, as nations remain unreformed morally, so long there will be wars and human suffering.

At one time in the course of human history, a man from the next town, tribe, state, or nation was always an object of derision. He might be laughed at, despised, ill-treated or

murdered without much compunction on the part of the natives. But thanks to the modern form of communications, there is now a closer bond of fellowship between the inhabitants of the earth. The dictates of conscience and the teachings of the brotherhood of mankind have gradually led to better mutual understanding and goodwill. It appears to me therefore that by promoting a closer bond of international fellowship, many causes for friction and misunderstanding can be removed.

Raising the standard of international morality and promoting a closer bond of international fellowship—these I consider the cornerstones of lasting world-peace.

I have read with great admiration "The Creed for Believers in a Warless World" as outlined by the Commission on International Justice and Goodwill of the Federal Council of the Churches. Upon that basis there will be no wars. When this new idea of international fellowship is installed into the mind and sowed in the breast of every living soul, then the "dreadnought" and the "mailed fist" will yield to reason and righteousness and Tennyson's dream of "the parliament of men, the federation of the world" which was merely a poetic fancy, will be an accomplished fact.

THE COST OF THE LAST WAR

9,998,771 killed
20,297,551 wounded
337,946,179,657 dollars

Never Again!

Cementing Friendship between Japan and America

By PRINCE TOKUGAWA

Japanese delegate to International Conference on Limitation of Armament, at a service under the auspices of the Federal Council of the Churches, December 11, 1921.

IN accepting the invitation of the Federal Council of the Churches of Christ in America, and of the Church of the Covenant in Washington, to this happy expression of international good will, we feel that in a real sense the representatives of the Japanese people are meeting the representatives of the 27,000,000 Protestant church members of the United States.

The task of the International Conference on Limitation of Armament is religious. I think I can say this without irreverence, because this conference is organized upon an exalted plane, and is animated with high ideals. The injection of American idealism into international affairs is the most refreshing thing in the modern world. In this enlightened age diplomacy should purge itself from Machiavellism, and international politics should be lifted above selfishness and greed.

Because of this spirit in all delegations, I feel justified in saying that the work of the conference is the work of religion, and of the church. Because I think this to be true I am doubly happy to be with you here—you who are interested in the work of God.

There is no doubt that **Christianity has already spread its roots wide and deep in Japanese soil.** The Japanese newspapers, magazines and fictions of today bear testimony to this statement. **The prevailing popular conception of mankind and humanity, and of liberty, equality and fraternity, may be directly or indirectly traced to Christianity.**

The first article of that historic treaty between Japan and America in 1859, says: "There shall be a perfect, permanent and universal peace and a sincere and cordial amity between the United States of America on the one part, and the Empire of Japan on the other part, and between their peoples respectively, without exception of persons or places."

Words fail me when I try to tell you how highly we prize the spirit embodied in this

article. I want all of you Americans to cherish that article, and be proud of it as we are. If we are not to tarnish the escutcheons of our forefathers who concluded that monumental treaty efforts must be made to remove all causes of misunderstanding and disagreement which are likely to cast a shadow over the bright relationship between our two nations.

You have undoubtedly heard a great deal

about militarism in Japan. But if you really understand the history of Japan's foreign intercourse, you will appreciate the circumstances which gave birth to what you may call Japanese militarism. Then you will know how to sympathize with Japan instead of assuming a critical attitude toward her.

When Japan opened relations with the foreign world, it was the power of militarism which impressed her most forcibly. The ships that came from the south were warships. The ships that came from America were warships. The ships that came from Russia were warships. So the Japanese got the idea that militarism was the only thing worth while.

From the very beginning of her intercourse with Western Powers, the feeling of self-preservation was deeply instilled in her bosom. She was made to feel that from four corners of the earth enemies were pressing forward against her. She saw most of the Asiatic countries placing themselves under the foreign yoke. She saw her immediate neighbor, China, shorn of her outlying territories. Confronted by formidable hostile nations one after another, Japan's energies were devoted to the military establishment.

This is the history—the past history, of what you might term "Japanese Militarism." But times have changed, and the world is advancing. The policy of aggression and of military rivalry is gone. In place of it, a new spirit of international good understanding and cooperation has been called into existence. Japan is not slow to realize this change. She is ready to walk abreast with the progress of the world.

A SLOGAN FOR 1922

"One hundred millions want less of armament and none of war."

President Harding.

A Declaration of Ideals and Policy Looking Toward a Warless World

*A Program Adopted by the Federal Council of the Churches of Christ in America
by action of the Executive Committee
December 16, 1921*



THE Federal Council of the Churches of Christ in America records on behalf of the Churches their solemn and reverent thanksgiving to God for the Conference on Limitation of Armament. In it we recognize His answer to the fervent prayers of millions of Christians throughout this and many other lands.

We rejoice in the splendid achievements of the Conference already secured. They are, however, but the first steps toward a warless world. We must press forward toward the goal which the Prince of Peace Himself has set before us. With a view to that goal, it is fitting that we should at this time make the following declaration:

We realize that as Churches, it is not for us to define in detail the political methods and institutions by which the scourge of war shall be banished forever from civilized and Christian nations. The determination of such details must be left to statesmen, jurists and legislators.

But we maintain with firm conviction that it is the right and the duty of the Churches to declare in no doubtful terms the moral principles that are involved in international life, and to insist that our lawmakers and all those who represent our nation in its international relations, shall observe these principles with utmost care. We insist that the main issue shall be neither evaded nor obscured by discussion of details.

We hold that the moral principles of international life are the most important of all the so-called "vital interests" of every nation. They are of such consequence to the life of churches and nations that every congregation of every church in every land should cooperate for their realization. The World War was won only by international unity of purpose and action. A Warless World can be achieved only by like unity of millions of peace-makers.

We recognize with deep satisfaction the new spirit of unity and mutual consideration that has sprung up between the nations represented at the conference. This spirit we regard as of

greater importance and as giving more hope for the future than any of the specific agreements.

The Conference on Limitation of Armament has indeed made a good beginning. We deeply rejoice in the agreements for a radical reduction of navies, for the ten-year naval holiday, for the ten-year four-power agreement to maintain peace in the Pacific, and for the steps taken looking toward a real solution of China's pressing problems.

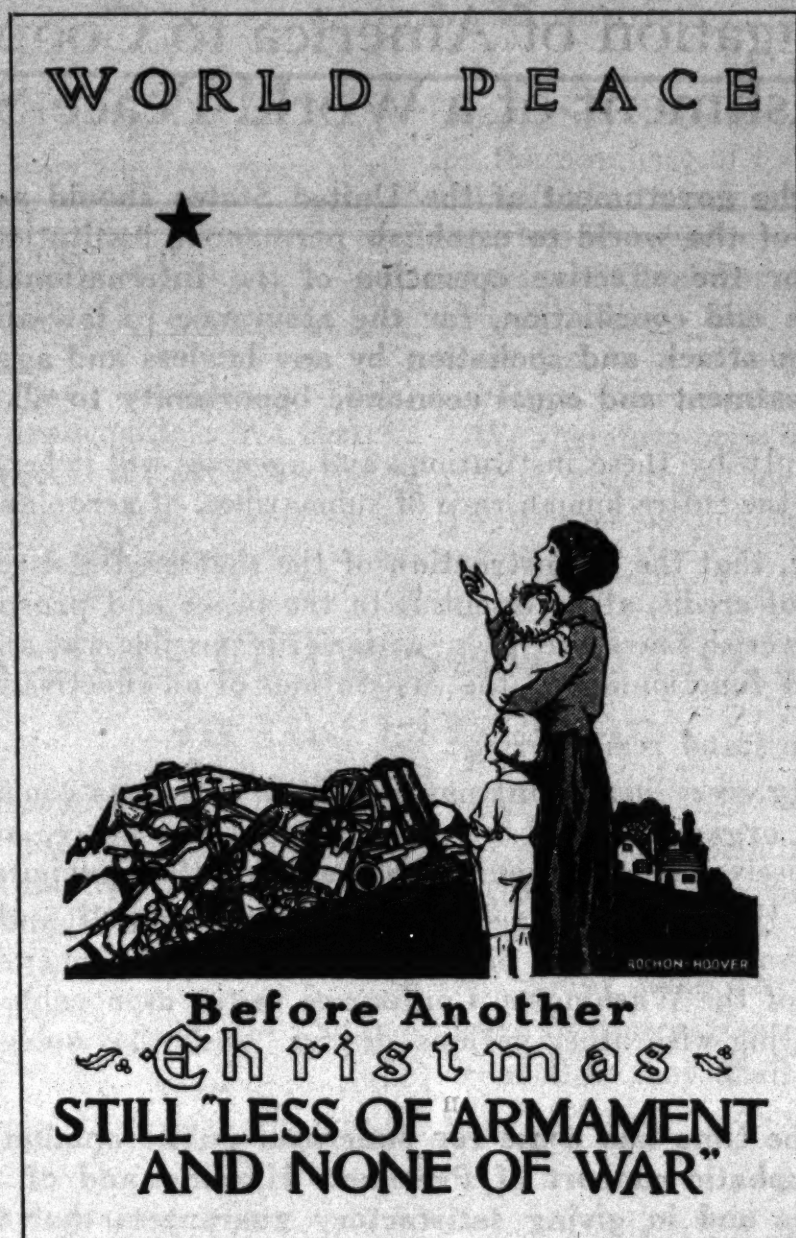
But as a nation we must press on to matters of still greater importance and still more serious difficulty. Capital ships have largely lost their significance. Provision has not yet been made for the general reduction of land armament. Chemical and aeroplane and submarine warfare threatens the world. These new weapons have created new problems for the entire world of the gravest character. How can they be abolished, or even limited, so long as war and preparation for war are recognized as legitimate methods by which civilized peoples may seek to secure their national objectives? *War itself must be outlawed.*

We believe there is one way and only one way to outlaw war. We must first establish a peace system. Mere disarmament by itself alone will not stop war. Only the firm establishment of the institutions and agencies of justice and of liberty under law, maintained by effective sanctions at the hands of law-abiding and peace-loving nations, can possibly banish war

from this war-cursed world. The most urgent need of mankind today is the speedy establishment of international institutions to assure equal justice, full security and fair economic opportunity for all nations alike. These are essential pre-requisites to permanent peace.

We believe that the United States has moral obligations to the nations of Europe. Neither France nor any other nation should ever be exposed to the wrong and the tragedy of invasion. We believe that adequate protection can be given to nations only by effective international guarantees.

We believe that peculiar duties and



responsibilities rest upon Christians in this and all other lands for the establishment of the institutions of peace. It is for Christian pastors and preachers everywhere to teach these truths to the people and through the Grace of God to create that heart and that will in each nation, without which disarmament is only a beautiful rainbow in the sky and a warless world is impossible.

In the light of these considerations, the Federal Council of the Churches of Christ in America adopts for itself and recommends to the Churches the following statement of ideals, of policy and of program:

I. International Ideals of the Churches of Christ

1. WE BELIEVE that nations no less than individuals are subject to God's immutable moral laws.
2. WE BELIEVE that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.
3. WE BELIEVE that nations that regard themselves as Christian have special international obligations.
4. WE BELIEVE that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.
5. WE BELIEVE that CHRISTIAN patriotism demands the practice of good-will between nations.
6. WE BELIEVE that international policies should secure equal justice for all races.
7. WE BELIEVE that all nations should associate themselves permanently for world peace and good-will.
8. WE BELIEVE in international law, and in the universal use of international courts of justice and boards of arbitration.
9. WE BELIEVE in a sweeping reduction of armaments by all nations.
10. WE BELIEVE in a warless world, and dedicate ourselves to its achievement.

II. The Obligation of America to Cooperate in the Establishment of a World Peace System

1. We believe that the government of the United States should associate itself promptly with the other nations of the world to establish permanent institutions for the formulation of international law, for the effective operation of the International Court of Justice and of boards of arbitration and conciliation, for the assurance to law-abiding and peace-loving nations of security from attack and spoliation by any lawless and aggressive nation, and for the provision of fair treatment and equal economic opportunity to all.

2. We believe that only by these institutions and agencies will it be possible and practicable to abolish the menace to the entire human race of submarines, of aeroplanes, and of poison gases.

3. We believe, further, that the reconstruction of the shattered institutions of production, of exchange, of trade, and of credit, all so essential to the peace and prosperity of the nations, is possible only when the feverish fears and preparations for possible war are completely abandoned because of the successful functioning of the institutions of an effective world peace system.

4. We take the above stand remembering:

a. That practically every important nation in the world has committed itself to the idea of a permanent organization of the nations for world peace, and many of them have associated themselves in a League of Nations for that purpose.

b. That President Harding has repeatedly committed himself and his administration to a permanent association of the nations for world peace, renewed in his recent address at the opening of the Washington Conference in the memorable words that the United States co-operating with other nations, desires "to do that nobler thing which no nation can do alone."

5. We believe that the time has come for American public opinion to express unmistakably to Congress its emphatic support of President Harding and of the Administration in making adequate pledges and in giving satisfactory guarantees that the United States will take its full share of responsibility in international tasks and obligations.

6. We reject with indignation a policy of taking all possible economic advantages in all parts of the world while shirking international responsibilities and obligations.

7. We advocate the foregoing policy, remembering the numerous actions of the Federal Council from its very inception in 1905, and repeated at practically every annual meeting since, urging the creation of a permanent organization of the nations for world peace, which policy has also been repeatedly expressed in numberless actions of our constituent bodies during the past decade.

III. America's Obligations to Single Nations

1. To Armenian and Greek Christians:

In view of the tragic conditions of Armenian and Greek Christians under cruel and murderous rulers, and of numerous appeals to America for political protection and philanthropic help; and in view of the proposal in Congress that President Harding take up with Great Britain, France and Italy the question of dealing effectively with the Turkish maltreatment of Christian subjects.

We urge the churches of America to exert every possible influence:

(1) To secure immediate active measures by our government for the protection of Christians under Turkish rule.

(2) To provide contributions needful for the physical wants of those threatened with starvation in the Near East.

(3) To promote a National Service of Prayer in all our Churches until permanent protection is secured for Christians under Turkish rule.

2. To Russia:

Because of the fearful famine in Russia and in response to the appeal of Mr. Hoover, approved by President Harding, we urge the Churches and Christians of America to make generous and early response to the pitiful calls from Russia for gifts of food, clothing and medicine.

This, however, is a case in which private philanthropy is wholly inadequate. We therefore earnestly urge Congress to take the necessary action by which the United States as a nation may become a good Samaritan.

3. To Austria:

Austria incurred a debt to the United States immediately after the Armistice of \$24,000,000 for the purchase of food in America. One step immediately pressing for saving Austria from complete dissolution appears to be at least an extension of time for the payment of her international debts. The nations of Europe have consented to a twenty-year delay in her debt payments provided America will do the same.

We therefore urge that our government unite at once with the other nations for helping Austria by such methods as shall save this suffering nation.

IV. America's Obligations to Her Associates in the Late War

In view of the enormous losses of life and property incurred by the nations associated with the United States in the late war, during the period when the United States was preparing to do her part; and in view of the fact that the sums loaned to them by the United States were expended in this country for food and ammunition by which they were enabled to continue the struggle until America was duly equipped,

We believe that under suitable conditions, each case being handled by itself, the dictates of justice and the principles of economic law require that the United States should consider and adopt some suitable adjustment of these debts of the nations to the United States in order that they shall be as far as possible relieved from their economic difficulties.

V. America's Obligations to Aid in the Economic Recovery of the World

Because of the World War, the United States became in a moment of time the most powerful and the richest of all the nations. But power and wealth bring special opportunities and responsibilities. The recovery of economic stability by the nations of the world and especially of Europe depends, we are assured, largely on what America does or fails to do.

We therefore ask that the United States unite in an economic conference of the leading nations to do in the realm of industry and finance what has been so well done by the Washington Conference in the realm of political understanding and in the reduction of armaments.

VI. America's Obligations to Germany

If American Christians are earnest in their desire to have a Christian world order, a peace system to take the place of the old war system, we must ourselves have a Christian spirit toward the peoples of every land.

The Christians and Churches of America should enter into the fullest possible fraternal relations with our Christian brethren in Germany, as Christians determined to join in re-

building our shattered world on new and better foundations.

We recommend, accordingly, that the Administrative Committee be authorized to prepare a suitable communication to the Churches and Christians of Germany on behalf of the Federal Council of the Churches of Christ in America, expressing our desire for renewed friendship and co-operation in our common task.

VII. America's Treaty Obligations

In International Relations nothing is more important than scrupulous observance of treaty obligations.

We insist that the terms of our treaties should be faithfully and honorably observed. If the treaties are not satisfactory, new treaties

should be adopted. We condemn all proposals to change or annul existing treaties by mere Congressional legislation. These principles should be applied to proposals regarding the use of the Panama Canal, to our dealings with Chinese in the United States, and to all similar questions.

VIII. Great Britain and Ireland

In view of the proposals of the British Government to solve the Irish question by the unanimous establishment of a dominion form of Government, we recommend that the Administrative Committee of the Federal Council be re-

quested to send as soon as the Act has been ratified, cablegrams of congratulation to Prime Minister Mr. Lloyd George, and to the official head of the new Irish Government.

IX. The Duty of the Churches

To carry out effectively the practical international program, sketched in the foregoing sections, we urge:

1. That each constituent body of the Federal Council establish its own official Committee on International Justice and Goodwill for co-operation with this Commission of the Federal Council.

2. That each City Federation of Churches establish its department of International Justice and Goodwill for similar co-operation.

3. That Theological Schools and Seminaries be urged by their denominational authorities to provide adequate courses for their students in international problems and their solution as

essential parts of their theological instruction, and to open special short courses for laymen, equipping them for public work in the new realm of endeavor for establishing the Kingdom of God on Earth as it is in Heaven.

That all organizations within or affiliated with the Churches be requested earnestly to promote the use of suitable study courses on the Kingdom of God in international relations.

That the Administrative Committee provide in due time for strong committees of American Christians to visit Christian leaders and groups in all lands to set forth the imperative need of international Christian cooperation in the establishment of adequate institutions of peace for the whole world.

TEACHINGS OF CHRIST AS BUSINESS POLICY

The teachings of Jesus Christ are to be "the ruling principles of the business," according to the platform adopted by the Board of Directors of the American Cast-Iron Pipe Company, of Birmingham, Ala., which has just elected John J. Eagan as President.






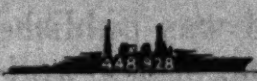



Mr. Eagan is known to those interested in the Federal Council as chairman of its new Commission on Race Relations.

"The Directors," said Mr. Eagan, as quoted in the daily press, "are all church members.

They have elected another professing Christian as President on a basis that the teachings of Jesus Christ are to be the ruling principles of the business. I am glad if the action of the Directors of our company will cause other professed followers of Christ to give this question their thought. If Christians are not to practice Christ's teachings in their business, where are they to practice them?"

The Directors' platform is, in brief, as follows: A reasonable living wage to the lowest paid workman; constant employment to every member of the organization; an actual application of the Golden Rule to all relations between employee and employer.

America's Navy Reduction Proposal

Capital Ships Only	Great Britain	United States	Japan
Tonnage Present and Prospective	 1,187,825	 1,346,390	 748,628
Tonnage to be Scrapped	 503,375	 845,740	 448,428
Tonnage to be Retained	 604,450	 500,650	 299,200

The Beginning of the End?

THE Washington Conference has almost finished its work. Does it mark the beginning or the end of our efforts to secure more Christian methods in world politics?

This much at least is clear, that a ten-year naval holiday, the scrapping of great ships already built, and the agreement among four great powers in the Pacific, are solid and substantial gains.

But have we outlawed war?

Suppose, as a discerning writer has lately remarked, that back in the Middle Ages, when gun powder was first beginning to come into use, the lords and barons had assembled in a high tower to discuss how they could put an end to war. Suppose they had agreed that henceforth they would build no more stone fortresses and would even call the masons off from those already half built. They would have received, no doubt, well merited applause. But if they had stopped the building of stone fortresses only, which were now becoming of little further use on account of the newly discovered weapon of gun powder, and had thenceforth directed their energy to perfecting the more deadly instrument, would it have meant the end of war?

Submarine, poison gas, air craft—are these now to be the substitutes for capital ships? If we are really to fulfill President Harding's fine vision of "Less of armament and none of war," the churches are just at the beginning of their task. We must secure the adoption of a peace-system based on permanent cooperation to take the place of the unchristian and discredited system of competitive armament and recurring

wars. This is the significance of the "Declaration of Principles and Policies Looking toward a Warless World," adopted by the Federal Council last month. It is a clear announcement that the churches are engaged not in a spasmodic effort but a persistent, long campaign.

And this goal will never be achieved without the spirit of moral idealism which the Churches of Christ must supply. A recent cartoon expresses an attitude which should cause the Christian forces of the country no small concern. War is being kicked out, but by whom? Not by Christianity, not by the influence of humane education, not by concern for the higher welfare of mankind. By an irate householder who feels that he can no longer stand the *taxes*.

Deeper motives than this will have to come into play before a Christian world order will ever be secured. To keep the moral and spiritual motives in the foreground, to insist that human brotherhood is the divine goal for mankind, and to develop a deeper faith in the practicability of the way of love—this will be the high contribution of the Church.

"Our best hopes for the Conference and for any radical improvement in the methods of conducting human life on this planet are frankly religious hopes, based on the birth we celebrate at Christmas and the ministry and teaching that followed." And these are not the words of a preacher but of the editor of "Life."

The parched and arid plains of a warring world must be watered abundantly by the River of Life that is in Christianity if rich fruit is to be borne for the healing of the nations.

S. M. C.

Applying the Gospel to Social Questions

THE largest and most significant of the Conferences on the Church and industry yet held occurred in Boston, November 13-14 under the direction of the local Federation of Churches with the cooperation of the Federal Council's Commission on the Church and Social Service. Through the influence of Dr. Mann, rector of Trinity Church, Cardinal O'Connell was induced to participate in the effort. His pastoral letter was read at every Catholic Mass of the arch-diocese, and was published in full in the Boston papers and the New York Times. Jewish synagogues, and Unitarian and Universalist Churches also threw their influence with the Boston Federation.

A total of sixty-seven pulpits was opened on Sunday, and large general meetings were held at four o'clock in Trinity Church, Faneuil Hall and The Old South Church, and at night at Ford Hall. A largely attended conference with pastors was held on Beacon Hill, Monday morning, a luncheon conference at the City Club with pastors, employers and representatives of labor, an afternoon conference on Unemployment, and a final evening meeting at Trinity Church addressed by Mr. Arthur Nash of Cincinnati. Mr. W. C. Coleman, of Wichita, Kansas, President of the Coleman Light Company, came from the West to assist in the meetings.

The Central Labor Union of Boston cooperated by electing three of its members to sit on the Committee arranging for the conference. It had charge of the mass meeting in Faneuil Hall, and furnished twenty-three speakers for churches. Employers also served with pastors and labor leaders on the committee which planned the whole conference.

In a detailed statement on the effect of addresses in the churches, Dr. Doremus Scudder, Secretary of the Boston Federation, reports that with possibly a half dozen exceptions, the effect was excellent. Appreciative words were received from all the churches who heard representatives of capital. The representatives of the public, under which all speakers not members of labor unions or employers of labor are classed were equally happy.

The labor representatives were well received on the whole, and even when two or three speakers struck discordant notes, the people were glad to give them the opportunity to express their convictions. A merchant said to me afterwards, "I want to congratulate you on being big enough to have a labor man speak in your church."

THE CHURCHES AND UNEMPLOYMENT

A conference on the Church and Unemployment, held on November 22, resulted in the drawing up of a statement on "Emergency Measures Recommended to the Churches." It suggests to the pastors in every industrial community where there is serious unemployment that they unite in using their influence to secure the opportunity of an emergency committee composed of public officials, representatives of business men, organized labor, social agencies, educational institutions and the churches to deal with the local problem along lines proposed by the recent Conference on Unemployment called by the President and Mr. Hoover.

Special responsibility is laid upon every church to care for its own unemployed. It is pointed out that the main thing is to find jobs, but that relief will also probably be necessary. The following concrete suggestions to pastors and church workers are offered:

- (a) "See a case through when once undertaken.
- (b) "Register those whom you plan to help, in the confidential central community registration bureau, so as to avoid duplication.
- (c) "Work according to modern methods of relief. To make this possible when the pastor lacks experience, secure at least an adviser who has had experience, and keep closely in touch with the recognized social agencies both to give and receive help.
- (d) "A loan fund is desirable which will provide loans without interest to known families. It should always be understood that the aid given is a loan."

The report concludes with this timely observation:

"A period of unemployment is a time of spiritual opportunity. It demands increased visitation. Pastors must know by frequent contacts just what is happening in the homes of their people. The friendship of the church is a great strength to those in trouble. Christian Associations have a large opportunity for service in these matters, and the churches likewise. Whatever makes the church a service center for its neighborhood adds to its spiritual opportunities."

INFORMAL GROUP CONFERENCES

Through the courtesy of Mr. Harold A. Hatch an informal dinner conference with eight representatives of organized labor was held at his home on December 9th. As in the case of the earlier conferences with representative employers the relation of the church to industrial questions was discussed frankly and freely. The concern of the churches for promoting goodwill in industry was the central note.

On November 12, at the invitation of Mrs. Willard Straight, a group of women met at her home to hear Mr. L. W. Wallace, Executive Secretary of the Federated American Engineering Societies (of which Mr. Hoover is Chairman), speak on "Waste in Industry." The work of the research department of the Commission on the Church and Social Service was also presented, a discussion following on the contribution which such an agency can render by interpreting to the constituencies of the churches the moral aspects of the scientific investigations made by engineering and other expert groups.

A PROGRAM OF SOCIAL EDUCATION

An important development has been accomplished within the last few weeks in the educational work of the Commission on the Church and Social Service. A year ago an Educational Committee and a Research Committee were appointed which together govern the work. Recently the former committee has been enlarged in order to secure a wider cooperation and to carry on a more adequate program. It now includes representatives of the several cooperating denominations, through their social service departments, the Federal Council's Commission on International Justice and Goodwill and the Commission on Race Relations, the International Committee of the Y. M. C. A., the National Board of the Y. W. C. A., the student departments of both Associations, the International Sunday School Lesson Committee, and,

informally, several Christian fellowship groups which are doing research and educational work relating particularly to industrial problems.

Under the direction of this Committee the Research Department is engaged in preparing research bulletins on such subjects as unemployment, wages, the moral aspects of the coal problem and the railway problem, the moral significance of the trade union movement, the problems of Christian investors, and similar themes. These bulletins will be issued from time to time, as the material for them is gathered. Along with this work goes the preparation of study courses for use in churches and Christian associations in cities and colleges. The second study in the Social Problem Discussion Series—a course on the practice of citizenship—is nearly ready for the press. The first of several text books on the "social creed" is also being prepared. A guide to social work in the local church will appear presently.

In the meantime the Information Service is gaining a wider circulation, and especial efforts are being made to get it into colleges and seminaries. Its value to editors of church publications is indicated by a letter from Dr. George B. Winton, editor of the St. Louis Christian Advocate, who writes, in part:

"It is but sheer justice that I send you this line to express my sense of the value of the news service on social and industrial matters. Before I became an editor I read those sheets out of personal interest. Now I transfer constantly for a paper, data and whole articles bodily to the columns of my paper. Such use of your material expresses my estimate of it more eloquently than anything I could write."

A Christmas Wish

I could not wish thee better than to pray
That there may come to thee this Christmas Day
A vision of the star that sent men on
With trailing light to where a new light shone.

The night is dark—let thy illumined face
Bring light and cheer to bless thy day and race.
Pass on the angel song of hope and peace
Till self be shamed and bitter hatred cease.

God rest thee, faithful heart, this Christmas tide!
May Christ himself by faith with thee abide,
And lead thee through the New Year's swinging gate
To high emprise—the master of thy fate.

Charles L. Goodell, Secretary
Commission on Evangelism.

Cooperative Agencies in Annual Sessions

HOME MISSIONS

THE Annual Meeting of the Home Missions Council and the Council of Women for Home Missions is being held in the Marble Collegiate Church, Fifth Avenue and 29th Street, New York City, January 8, 9, 10 and 11. On the afternoon of Sunday, January 8 at 3 o'clock a special Retreat is conducted by Dr. Chas. E. Burton, Secretary of the Congregational National Council, with the theme "The Spiritual Significance of Home Missions."

Practically all phases of home mission work will be reported by committees composed of the missionary experts of different denominations who are working in these several fields. Topics considered include schools of Missions, Migrant groups, Recruiting, Publicity, Hebrews, Orientals and Hawaiians, Negro Americans, Alaska, Indian Missions, Spanish-Speaking Peoples in the United States, Town and Country, Mormonism, Cities and Urban Industrial Relations, New Americans and Immigrants, Church Building, Comity and Cooperation.

On Monday evening, an address will be given by Dr. James H. Franklin upon "Race Relations the World Over." On Tuesday evening there will be an address by Dr. Floyd Tomkins of Philadelphia, on "The Larger Implications of Cooperation." Hon. Chas. H. Burke, Commissioner of Indian Affairs, will also be a speaker on Tuesday morning.

The Annual Meeting will be preceded, on January 6 and 7, by a conference on Christian Work among Negroes, particularly from the Home Mission point of view, in the Assembly Room on the Seventh Floor, 156 Fifth Avenue.

FOREIGN MISSIONS

"The National Consciousness of the Peoples in Mission Lands and its Effects on the Development of the Church Today," is the theme of the Annual Foreign Missions Conference of North America, to be held at Atlantic City at the Hotel Chalfonte, January 11-13.

This is the twenty-eighth annual session of the Conference. The records of its discussions during all these years constitute an invaluable survey of the development of missionary policies.

CHRISTIAN EDUCATION

The Annual meeting of the Council of Church Boards of Education held at the Edgewater Beach Hotel, Chicago, January 9 and 10.

The whole week beginning January 9 is to be devoted to Christian Education, other important meetings following the sessions of the Council of Church Boards. On the 11th and 12th there is to be a series of denominational meetings of those interested in education, including the Congregational Foundation for Education, the Educational Boards of the Christian Church, the Disciples of Christ, and the Five Years' Meetings of Friends, the National Lutheran Educational Conference, Educational Association of Methodist Episcopal Church; Presbyterian College Union and Conference of workers in University Centers.

From the 12th to 14th occurs the annual meeting of the Association of American Colleges. One entire session of outstanding interest is to be devoted to post-war methods of raising money for Christian Education, with leading experts of the country speaking on that subject.

Another session is to consider recruiting for Christian life work, the speakers including Stephen S. Colvin, of the School of Education of Brown University, and Dean Thomas A. Clark of the University of Illinois.

CHILD LABOR SUNDAY

The observance of Sunday, January 29, as Child Labor Day in churches and Sunday Schools is urged by the National Child Labor Committee. The call contains a striking statement from Secretary Hoover:

"Child Labor Day is important because it reminds us to consider the question of child labor as a national problem. Every child in the country who labors to the prejudice of health and education is a liability to the nation. It is infinitely better to prevent child labor and to compel and support the education of our children today than to look after untrained, inefficient and unhealthy citizens tomorrow."

Material for pulpit presentation can be secured from the National Child Labor Committee, 105 East 22nd Street, New York.

Findings of the Conference on American Responsibility towards European Protestantism

(Held on November 3, 1921)

I. The object of this Conference is to be to make inquiry as to the need which European communities may have for any help which the American Protestant churches may be able to render; such help to be extended in a way to strengthen the work of existing Protestant churches, and not in any sense to weaken them, so as to make less effective their work.

II. It is not the province of the American Protestant Churches to instruct our Protestant brethren in Europe as to how they should do their work, the methods that they should employ, or in any way attempt to impose on them American methods.

III. We do not believe it to be within the province of the Federal Council's Commission on Relations with Religious Bodies in Europe to decide what individual American denominations may do in Europe or the methods or policies they can best follow in their denominational European work. The decision with regard to these matters is the responsibility of the denomination itself, with due regard to the fundamental principle in Par. I, and the needs of the existing churches.

IV. We believe that the Commission on Relations with Religious Bodies in Europe should act as a Clearing House for information as to religious conditions in Europe. The churches and other Christian agencies in the United States should be better informed, and we believe the most effective agency for this purpose is the Commission on Relations with Religious Bodies in Europe.

V. We believe the Commission should be the agency through which to clear cooperative religious work which may be undertaken in Europe by the several denominations which desire to work together in extending help to our European brethren.

VI. In our judgment, Protestant Churches and Agencies in America can best help in the religious situation in Europe in the following ways:

1. Denominations in the United States related to Protestant denominations exist-

ing in Europe should be encouraged to cooperate with their sister churches in Europe in every way possible in the reconstruction work made necessary through the effects of war, in the formation of new congregations, in the relief of needy churches, agencies and individuals. It is pointed out by those familiar with the situation in Europe that many of the Evangelical institutions in different parts of Europe have been forced to close because of the lack of funds to carry on the work. Protestant Churches in Europe should be assisted not only to maintain the charitable work which existed before the war, but to begin new work in needy communities.

2. In relief work, it is our judgment that this should be extended especially to ministers and social workers, with a view to making it possible for these devoted workers to continue in their work, and also to educate their children.

3. We would suggest that help can be rendered to the European churches by offering them aid in the development of training institutions for ministers and social workers and in the promotion of the agencies which are necessary to the maintenance of a vigorous church life.

4. Assistance should be rendered in evangelistic work in different countries. We should cooperate with the churches of Europe in the preparation of literature needed, and some plan should be worked out by which opportunity may be given for the ministers and laymen of the United States and Europe to meet together for the exchange of views with regard to most progressive and effective methods of church work.

* * *

6. Christian men and women contemplating journeys in Europe should be directly related through this Commission with the leaders of Protestantism in Europe in the hope that through this method, messages of goodwill and spiritual fellowship may be extended to our brethren in Europe.

(The findings as here printed are somewhat abbreviated.)

The Significance of Proposed Universal Conference

THE official announcement of the purpose and plans of the proposed universal conference of the Church of Christ on Life and Work, which has just been issued by the Executive Committee of the American section, sets forth more fully than has hitherto been done the far-reaching significance of the project. The purpose of the Conference which will be held "as soon as it can be arranged and adequately prepared for, probably during the summer of 1924," is set forth lucidly in the following declaration:

"The purpose of the Conference is not primarily to promote the reunion of Christendom, though such cooperation between the Churches as is proposed would undoubtedly help to this end. It is not intended to deal with questions of Faith and Order. The purpose is rather to concentrate the thought of Christendom on the mind of Christ as revealed in the Gospels towards those great social questions, industrial and international, which are so acutely urgent in every country. Believing that only in Christ's way of life can the world find healing and rest, we desire to discover how best His message may be applied to the problems with which, since the war, every nation has been confronted. The need for making some such concerted endeavour to learn afresh the mind of Christ cannot be exaggerated. The nations are yearning for purer politics. Industrial unrest is producing chaos and confusion. The basic motives of citizenship need strong reinforcement. In international affairs men are seeking anxiously for permanent peace and deeper fellowship. We believe that the message and teaching of Jesus Christ afford the only solution. To set ourselves to discover His will and under the guidance of His spirit to find wise ways of applying His teaching, would seem to be the paramount task of the Church."

The personnel of the Conference is not to be self-constituted, but is to be made up of official representatives of the various Churches in all lands. Eighteen denominations in this country have already designated their members upon the American Committee. It is hoped that the conference "will be to the whole life and work of the Church substantially what the World Conference at Edinburgh was for Foreign Missions, with the important difference that the present Conference will be composed of officially appointed representatives of Churches instead of

delegates appointed by missionary boards. Its purpose will be to consider the practical work of the Church both at home and abroad, but without authority to raise or administer money or to deal with questions of 'faith and order,' or to take any action whatever that would be binding upon Churches without their explicit and prior consent."

The announcement and other information about the proposed conference can be secured from the secretary of the American Committee, Rev. Henry A. Atkinson, 70 Fifth Avenue.

BUDGET FOR 1922

The budget for 1922, as adopted by the Executive Committee at Chicago on December 15, is printed below in general outline. This is \$50,000 less than the budget adopted a year ago for 1921, but represents the basis of actual expenditure during 1921, the budget having been reduced from time to time to meet the exigencies of the financial situation.

Central Administration, including Religious Publicity and Financial Administration..	\$97,400
Washington Office and General Committee on Army and Navy Chaplains.....	17,000
(Including \$2,000 for publication of Year Book if needed)	
Chicago Office.....	5,000
Commission on Evangelism and Life Service	10,000*
Commission on Social Service, including Research Department.....	30,000
Commission on Councils of Churches.....	15,000
Commission on Education.....	2,000
Commission on International Justice and Goodwill, including Committee on Orient	15,000
Committee on Mercy and Relief.....	5,000
Commission on Negro Churches and Race Relations	10,000
Commission on Relations with France and Belgium	4,000
Commission on Relations with Religious Bodies in Europe.....	5,000
Contingent Fund.....	5,000
Deficit	25,000†
	\$245,400

It is understood that in the case of denominational appropriations, designation may be made of special phases of the Council's work for which it is desired the appropriations should be used.

* If funds permit, the work of this Commission may be enlarged on approval of Administrative Committee.

† As of December 1, 1921: The final report of the treasurer at the close of the fiscal year (Dec. 31) may show a smaller deficit. If all the denominations were to pay in full the amounts they had voted for 1921 the year could be closed with no deficit.

Messages from our Ambassador to the Orient

DR. SPEER, the President of the Federal Council, who is spending several months in the Orient, chiefly in India and Persia, in behalf of the work of the Presbyterian Board of Foreign Missions, left India for Busra on December 24th, according to latest cable despatches. This means that he is now starting on the second lap of his long journey.

The "travel letters" which have come from Dr. Speer, several of which have been published in "The Missionary Review of the World," are stirring accounts both of the new forces that Christianity has released in the East and of the problems that are challenging the missionary movement today. We quote briefly from a few of these letters.

From Shanghai, Dr. Speer wrote, after describing in detail the missionary work that centers in this gateway to China:

"If ever nations needed help in the right solution of industrial problems, Japan and China need that help today. The factory conditions in the west are still far from what they ought to be, but many of them are beyond praise in comparison with what one sees in many of the mills here, where little children as young as six work in twelve-hour shifts day and night for a wage of ten cents gold and for seven days a week. Where the poverty is so deep and the struggle for life is so fierce, where the economic forces are working with such crudity, and where even such inadequate pities and restraints as we know in the West are undeveloped, the tragedies of the present situation are inevitable, and it is inevitable also that they should deepen the conviction of any one who studies them with regard to the necessity of our finding some new and better order which will not so openly flaunt the justice and the love of God.

"Shanghai is the inevitable center of cooperation, as necessary as it is desirable, of the mission forces in China. It is a mistake to think that all the institutional work here has displaced evangelization. At least thirty-four missionaries are given wholly to evangelistic work in Shanghai and the work of the rest is indispensable to evangelism. Let the Church at home pray that it may fulfill its functions, and that into all this machinery so admirably prepared there may come pouring from on high through the great gate of China the un-

measured and resistless tides of the spirit of the living God."

Arriving in India, Dr. Speer wrote from Allahabad:

"There have been some unusually important and difficult problems before the mission, the consideration of the question of right relationship between the mission and the Indian Church in the light especially of the new spirit of independence and non-cooperation which is abroad in India today, the question of the absolutely equal place and functions of women in the work of our foreign missions, the new questions with regard to education growing out of the probability of the enforcement by the government of a 'conscience clause' as a condition of government grant-in-aid, and the reorganization of higher education by the government in a way that seems likely to force the Christian Missions out of this field, and the question of most effective paths of approach for the Gospel to the mind and heart of India. The Indian Church, which is feeling the pressure of the national spirit, is happily seeking not separation from the missions, but a closer cooperation and the North India Mission has sought discriminatingly to provide for such cooperation and yet to preserve the autonomy and responsibility of the Presbyteries of the Indian Church. Regarding the place of women the mission voted to approve the principle of their equality. In the field of education it voted to preserve its full freedom of Bible teaching and Christian influence at whatever cost of Government financial aid."

In a personal letter, Dr. Speer makes this interesting comment about the unrest in India:

"We are all very well and having, as you may believe, a most happy and inspiring time. I gathered from various reports that India is represented at home as being a very dangerous place for people to be. Personally I judge that India will be as safe this fall and winter as any part of the world.

"I have just been reading the Delhi morning paper and it's full of telegrams regarding the political unrest, economic disturbances, and assassinations in Europe and America. If one were to judge from these, he would conclude that the West was a very dangerous place and that he had better stay in the security of India and Persia."

The Present Status of the Chaplains

THE report of Chief of Chaplains, Colonel John T. Axton, for 1921, is an encouraging indication of the increased place that religion is receiving in the army. "The army," says Chaplain Axton, "has acted upon the admonition of the first Commander-in-Chief, to 'indulge with caution the supposition that morality can be retained without religion.'"

One hundred and eighty-five men are now in regular service as chaplains. Their distribution according to denominations is as follows: Baptist, 26; Baptist, Colored, 2; Congregational, 9; Disciples of Christ, 10; Lutheran, 12; Methodist Episcopal, 41; Methodist Episcopal, Colored, 2; Methodist Protestant, 1; Presbyterian, 15; Protestant Episcopal, 17; Cumberland Presbyterian, 1; Reformed, 2; Roman Catholic, 42; Universalist, 2; Unitarian, 2; United Evangelical, 1.

The departures in some cases from the regular denominational quotas are due in part to the fact that certain denominations did not present the names of sufficient qualified candidates, and in part to the suspension of further appointments on account of the reduction in the size of the army. The ratios will be adjusted, it is announced, as vacancies occur.

The ninety-eight new chaplains appointed during the year were selected from six hundred applicants.

Progress is being made, the report shows, in securing proper facilities of worship at all posts. "All are looking forward to the time when every permanent station will have a suitable sanctuary on such composite lines that it may be adapted to the ritualistic as well as the non-ritualistic service and accommodate men of all creeds."

OPENINGS IN CHAPLAINS' RESERVE CORPS

Recent action of the War Department has opened the way for many clergymen to receive commissions as chaplains in the Officers' Reserve Corps of the United States Army, so the Chief of Chaplains reports to the Federal Council's Committee on Army and Navy Chaplains.

The purpose of the Corps is to provide a reserve of officers in all branches of the military service who will be available and trained for their respective duties in the event of a national emergency.

The requirements for appointments as chaplains in the Reserve Corps are simple. The general conditions are, citizenship in the United States or the Philippine Islands, applicants to be between twenty-one and sixty years of age, and duly accredited by and of good standing in some recognized religious denomination or organization, with two years of practical experience in ministerial work. Those without prior military service must undergo an examination which embraces a general knowledge of the principles of education, economics, sociology, and the writing of a brief thesis dealing with some phase of the work of the ministry.

Each appointment will be for a period of five years. The authorized grades in which appointments may be made in the Chaplains' Section of the Officers' Reserve Corps are, first lieutenant to lieutenant colonel, and promotions to the next higher grades, within the limits or rank stated, will be considered, in time of peace, upon application through military channels, after a commission has been held for at least one year in the lower grade.

So far as is practicable, chaplains will be assigned to units of the Reserve Corps in the locality of their places of residence. The President, to the extent provided by the law, may from time to time order Reserve Officers to active duty and for any period, but except in time of National emergency expressly declared by Congress, no Reserve Chaplain shall be employed on active duty for more than fifteen days in any calendar year without his consent.

A chaplain, as is the case with all officers in the Reserve Corps, shall not be entitled to pay and allowances except when on active duty, but when on such active duty status he shall receive the same pay and allowances as an officer of the Regular Army of the same grade and length of service, and will also receive mileage from his home to his first station and from his last station to his home.

The prescribed duties of chaplains are closely analogous to those performed by clergymen in civil communities, modified only by peculiar conditions attaching to military life, and especially the necessity that each chaplain shall, so far as practicable, serve the moral and religious needs of the entire command to which he is assigned, either through his own personal services or through the co-operative effort of others.

Megaphoning Our Message

The extent to which the interest of the churches in disarmament has been the subject of discussion in the daily press of the country during the last few months is a heartening illustration of the possibilities of educational publicity by the church. Clippings received at the office of the Federal Council show beyond question that tens of thousands of articles have appeared in the leading daily newspapers concerning the Church's activities in connection with securing better international relations.

The most encouraging aspect of the publicity thus received has been the way in which the religious values of the Churches' work for disarmament have been kept in the foreground. Not simply the fact of the Churches' concern for disarmament, but also the fundamental moral and spiritual reasons for their concern, have been effectively interpreted to the public through the columns of their religious press. For this result the Council is largely indebted to Mr. Arthur E. Hungerford, formerly one of the editors of the Baltimore Sun, who has given much time and counsel in helping the Council in this special publicity effort.

In addition to this work, which has thus been done upon a national scale, remarkable success has also been achieved by some of the local federations of churches. Of outstanding merit has been the activity of the Christian Council of Atlanta, which has secured the cooperation of the leading papers of Atlanta in carrying articles prepared with genuine skill concerning the moral aspects of disarmament.

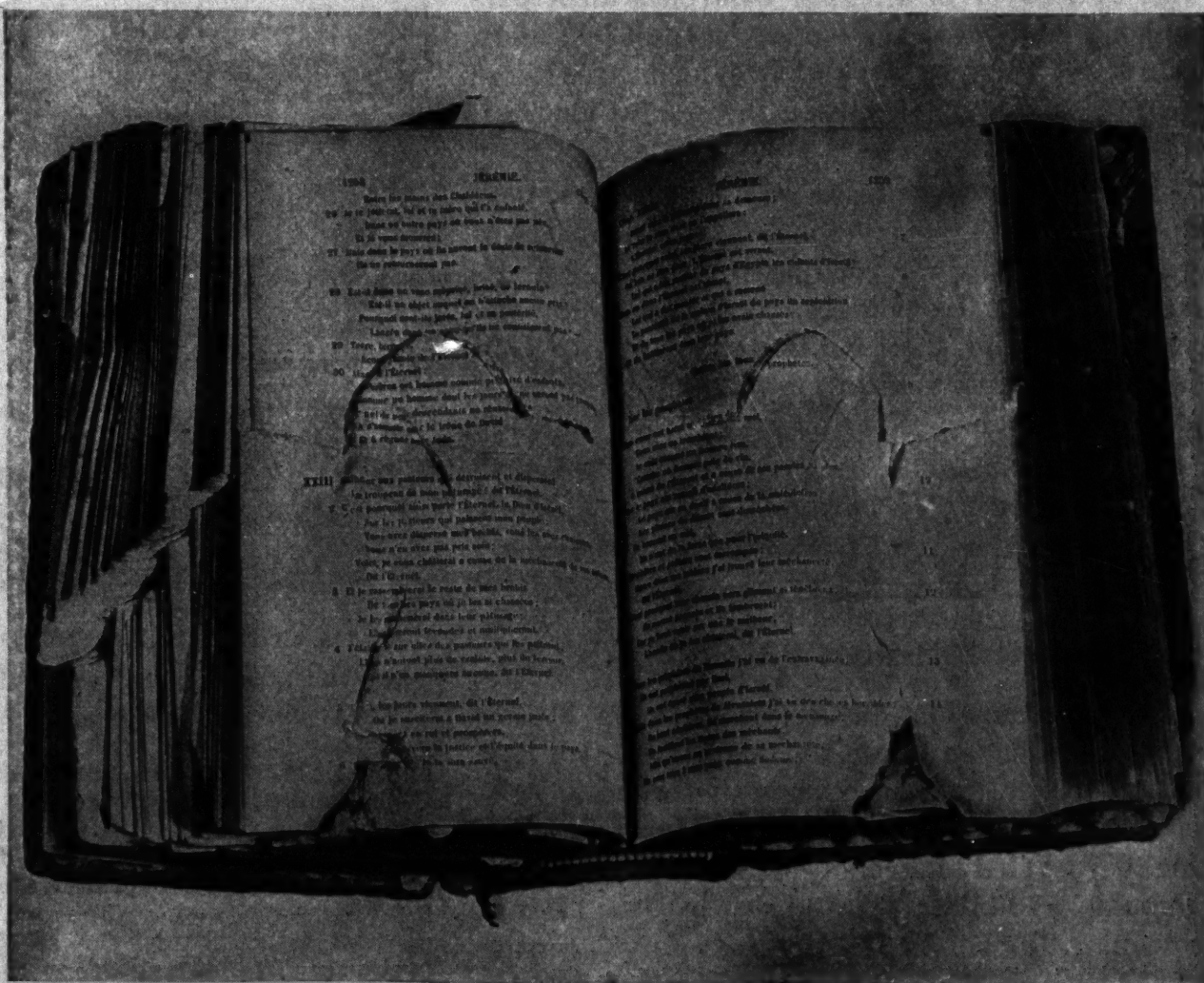
A new kind of religious publicity is being developed. These articles to which we have referred have not been concerned with putting across a "drive" for money, urging people to go to church, or with advertising the fine music or other attractions which the church services have to offer, but with *interpreting to the public the real meaning of Christianity for contemporary social life.*

If the church will really give itself to this work, and will do it unitedly, it has before it a superb opportunity to create a powerful Christian public opinion on any of the momentous issues of the hour.

S. M. C.

The many friends of Dr. Herbert L. Willett, the representative of the Federal Council at the Western Office, will be glad to know that he has recovered from the serious illness under which he was suffering at the time of the annual meeting of the Executive Committee in Chicago.

Dr. Willett is leaving for an extended trip through the West in the Council's interests.



BIBLE FROM RUINED CHURCH AT RHEIMS, PRESENTED TO FEDERAL COUNCIL BY MARSHAL FOCH IN BEHALF OF FRENCH PROTESTANTS.

MESSAGE FROM THE PATRIARCH-ELECT OF CONSTANTINOPLE

Most Rev. Meletios Metaxakis, one of the outstanding figures in the Orthodox Eastern Church, recently elected patriarch of Constantinople, has sent to the Federal Council the following message of appreciation for its interest in the Near East, particularly the action taken at the Chicago meeting concerning the persecuted Christians in Armenia and Greece:

"I was happy to receive your assurance, both in writing and orally, that the Federal Council is deeply interested in the fate of the suffering Christians of the Near East. I consider it my duty, therefore, to express to you and to the entire Federation of the Churches, the thanks of the Oecumenical Patriarchate of Constantinople, to whose fold belong the persecuted Christians.

"In my stay in America I had the opportunity to appreciate the spirit of charity inspiring the people of this country, and surely believe that your appeal (1) to the United States Government for the protection of Christians under Turkish rule, (2) to provide contributions for the physical wants of those threatened with starvation, (3) to promote a National Service of Prayer in all your Churches until permanent protection is secured to the Christians, is a true Christian work of providence for those peoples who are yet spared from total extermination.

"God bless your work which is a practical application of the teachings of the Gospel towards the suffering brethren of Christ. I assure you that I shall always follow from afar your work and shall continually pray to God for the complete realization of the high aims of the Federation.

"MELETIOS,

*"Archbishop of Constantinople
and Oecumenical Patriarch."*

AID FOR FRENCH PROTESTANTS

The Commission on Relations with France and Belgium, so the Chairman, Mr. William Sloane Coffin, announces, has succeeded in raising its 1921 budget of \$400,000 for rebuilding the devastated churches of France. Of this amount \$100,000 was given by the Laura Spelman Rockefeller Memorial Fund, contingent upon \$300,000 being secured from the churches or other sources.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, OF FEDERAL COUNCIL BULLETIN, published bi-monthly at NEW YORK, N. Y., for October 1, 1921. In the State of New York and County of New York.

Before me, a notary public in and for the State and county aforesaid, personally appeared Samuel McCrea Cavert, who, having been duly sworn according to law, deposes and says that he is the Managing Editor of the FEDERAL COUNCIL BULLETIN, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Religious Publicity Service of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

Editor, none.

Managing Editor, Rev. Samuel McCrea Cavert, 105 East 22nd Street, New York, N. Y.

Business Manager, Rev. R. H. Crossfield, 105 East 22nd Street, New York, N. Y.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent. or more of the total amount of stock.)

The Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y. (Membership approximately 19,504,000.) Alfred R. Kimball, Treasurer, 105 East 22nd Street, New York, N. Y.; Dr. Robert E. Speer, President, 156 Fifth Avenue, New York, N. Y.; Rev. Charles S. Macfarland, General Secretary, 105 East 22nd Street, New York, N. Y.; Rev. Samuel McCrea Cavert, General Secretary, 105 East 22nd Street, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

SAMUEL MCCREA CAVERT.

(Signature of editor, publisher, business manager, or owner.)
Sworn to and subscribed before me this 21st day of September, 1921.

(Seal)

JOHN B. PREST,

Notary Public, No. 116.
New York County.

(My commission expires March 30, 1922.)



ON CHRISTIANITY AND THE CHURCH

"The Disciplines of Liberty." By Willard L. Sperry.
Yale University Press, 1921. 178 pp.

This series of essays on theology and religion, by the minister of the Central Congregational Church, Boston, is one of the most refreshing and stimulating volumes that it has been our privilege to read in recent months. Courageous in intellectual approach, reverent in spirit, rich in literary references, they challenge one's thinking and open up new insights into the realities of Christian experience. A passage from the chapter on "What is a Christian?" indicates the suggestiveness of almost every page:

"What is Christianity?" might always well be cast in the more informal and less logical pattern of Jesus' teaching. Grant at Appomattox Court House giving back to Lee his sword and to the Southern cavalymen their horses for the farms of the South, Lincoln tempering military justice by the everlasting mercy, John Hay returning the Boxer indemnity money to China, Father Damien among the lepers of Molokai, Francis Thompson singing, "The Kingdom of Heaven is within you," Edith Cavell standing in eternal granite in Trafalgar Square while the captains and the kings depart—"What is Christianity?" "All that is Christianity."

To any who feel that the idea of sin is losing its hold on the present day we commend the chapter on "A Modern Doctrine of Original Sin." The discussions of "Christian History and Dogma as Autobiography" and of "The Historical Jesus and the Problem of Religious Authority" and several other chapters, will be no less rewarding.

S. M. C.

The Why and How of Foreign Missions. (Revised Edition.) By Arthur J. Brown, New York, 1921. Missionary Education Movement. Cloth, \$.75; paper, \$.50.

A revised edition of a notable book, giving an admirable picture of the modern missionary movement. It would be difficult to suggest a more useful volume for study in the Churches.

Apostles, Fathers and Reformers. By John B. Ascham, New York. Methodist Book Concern, 1921. \$1.50.

One of the studies particularly serviceable for adult groups in the "Kingdom of God Series." A brief narrative of the chief incidents in the development of Christianity up to the close of the Reformation.

Training World Christians. By Gilbert Loveland, New York. Methodist Book Concern. 1921. \$2.40.

A popular Handbook in missionary education, interpreting the significance of the missionary enterprise and suggesting methods of education.

Hymnal for American Youth. Edited by H. Augustine Smith, New York. Century Company. 1921.

Selected for moral effect as well as to develop good taste. Contains Orders of Worship for special days and occasions.

The Century Hymnal. By H. Augustine Smith, New York. Century Company. 1921.

An up-to-date edition of this widely used Hymnal, with new and modern hymns added. It contains orders to worship for special Sundays and occasions and new responsive readings, the latter arranged by Oliver Hackel.

Army and Navy Hymnal. New York. Century Company. 1921.

Compiled by Chaplain John B. Frazier, U.S.N. and Chaplain J. E. Yates, U. S. A. The Hymns are selected and classified to meet the especial needs of military chaplains and largely selected in consultation with them. Contains orders of worship for special occasions and days.

Sunday School Lessons. By James H. Snowden, New York. Macmillan, 1921.

Expositions of the International lessons—a useful, popular commentary.

ON INTERNATIONAL QUESTIONS

The A. B. C.'s of Disarmament and the Peace Problems. By Arthur Bullard. Macmillan Co. 1920.

This volume of 122 pages, first appearing on the editorial pages of the "New York Times," discusses in an impassionate and broadminded way the various problems that were certain to come up in the Conference on Limitation of Armament. It contains a large amount of valuable material, and it is well that it has been preserved in permanent form. Students of international relations, especially those who have no time for independent research, will find this a most useful compendium. It deals with the "vital interests" of the various countries and clearly points out the special zones of possible danger and conflict.

The Big Four and others of the Peace Conference. By Robert Lansing, Houghton, Mifflin.

An intimate and frank, but considerate, estimate of Clemenceau, Wilson, Lloyd George, Orlando, Venizelos, Emil Feisul, General Botha and Paderewski. It indicates Mr. Lansing's own interpretation of the treaty.

The Folly of Nations. By (Col.) Frederick Palmer. 408 pp. New York. Dodd, Mead & Co. 1921.

An intimate and chatty discussion of the case against war, by one who has seen much of it. Timely and stirring. It stirs the imagination and quickens one's moral indignation as few books do.

Rising above the Ruins in France. By Corinna H. Smith, New York, Putnam, 1921.

Another story of good samaritanism illustrating again the wonderful recuperative power of the French people.

The Pacific Triangle. By Sydney Greenbie, New York. Century Co. 1921.

An historical descriptive volume, fully illustrated, ending with a discussion of the international political problems of Japan, which have become America's problems and which America must help solve.

China, Captive or Free. By Gilbert Reid, New York. Dodd, Mead. 1921.

Pleads that China be given an opportunity for, and help in, her self-development, by a sympathetic friend of China who clearly seeks to be fair to other nations.

The Great Deception. By Samuel Colcord, New York. Boni & Liveright. 1921.

Contents that the last presidential vote means the participation of the United States in a League of Nations through the Republican administration.

ON THEMES OF GENERAL INTEREST

The Outline of History. By H. G. Wells, New York. Macmillan. 1921. 3rd revised edition.

One of the boldest attempts in History, going back to the beginning of time and forward, in prophecy, to ages beyond us. Interesting and while not altogether scientific, full of information for the discriminating readers and a storehouse of insights into the development of human life.

The Story of Mankind. By Hendrik Van Loon, New York. Boni & Liveright. 1921.

Another and a different "Outline of History," and another endeavor to make history popular. Brief and simple, it would make a very good encyclopedia for the average person. It contains an historical reading list for children. It is beautifully gotten up.

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